

LADY ZAYNAB

Compiled by:

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Shahin, Badr, 1967 -
Lady Zaynab/ Compiled by Badr Shahin. -
Qum: Ansariyan, 2002.
238 p.
Includes bibliographical References.
ISBN: 964-43-399-0
1. Zaynab bint Ali, 6-62 A.H. I. Title.
297.974 BP52.2.Z2S4

زینب کبری (س)
دختر امیر المؤمنین (ع)

LADY ZAYNAB

Compiler: Badr Shahin

Publisher: Ansariyan Publications - Qum

First Edition 2002 - 1423 - 1381

Sadr Press Pages: 240

Copies: 2000 Size: 143 x 205 mm

ISBN: 964-438-399-0

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IN THE NAME OF ALLAH,
THE COMPASSIONATE, THE MERCIFUL

TRANSLITERATION TABLE

The method of transliteration of Islamic terminology from the Arabic language has been carried out according to the standard transliteration table mentioned below:

<u>Symbol</u>	<u>Transliteration</u>	<u>Symbol</u>	<u>Transliteration</u>
ا	ʾ	ا	a
ب	b	ت	t
ث	th	ج	j
ح	ḥ	خ	kh
د	d	ذ	dh
ر	r	ز	z
س	s	ش	sh
ص	ṣ	ض	ṣ
ط	ṭ	ظ	zh
ع	ʿ	غ	gh
ف	f	ق	q
ك	k	ل	l
م	m	ن	n
ه	h	و	w
ي	y	ة	ah
<u>Long Vowels</u>		<u>Short Vowels</u>	
آ	i	ا	a
و	u	ا	u
ي	e	ا	i

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DEDICATION

I pray that this modest work is accepted by Almighty Allah, His Prophet, and his immaculate progeny. I have basically tried to present some documented facts about a lady who led a revolution against oppression and falsehood.

I dedicate this humble attempt to Imam al-Husayn bin Ali, the most beloved individual to Lady Zaynab, for he trained her to become an exceptional character—a character which still stands to be unique. Consequently, she passed the Divine Trial so remarkably and achieved all her brother's goals.

To you, Imam al-Husayn, I dedicate this work -hoping for

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acceptance-, because you have been the guide and inspirer of seekers of righteousness, justice, and real humanity.

PUBLISHER'S WORD

All praise is due to Almighty Allah Who will reward those who sacrificed their lives for His sake and declared the word of right fearlessly so as to extend justice and honesty on this earth and contribute in achieving the purpose for which He has created the creatures.

Allah's peace and all blessings be upon Mu'ammad and his infallible Household who suffered troubles and encountered horrible adversities; all for taking humankind to the eternal pleasure and serving Almighty Allah in the best way.

In the history of humankind, one can find many names whose principles encouraged them to declare the word of right and justice openly in the faces of the wrongdoers and the unjust. This book deals with a lady who entered the field of struggle against wrong strongly and said the word of right and justice in the faces of the wrongdoers and oppressors. The echoes of this lady's words are still disturbing every tyrant and still reminding history of her immortal situations that gave, altogether with her brother's revolution, a new birth to Islam after it had been about to be deformed and vanished at the hands of the illegal rulers who took over the leadership of the Islamic nation. This lady was Zaynab daughter of Imam 'Alç (a).

We must also yield to the fact that Imam al-°usayn (a) accompanied his sister, lady Zaynab, with him only after he had found her the fittest to complete his giant revolution, and she did complete his revolution after him so perfectly. Besides, Lady Zaynab was such a perfect individual that she understood the duty she would burden about the revolution

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of her brother although the Islamic Sharḥ'ah¹ has ordered women to remain at their houses since it is not obligatory upon them to participate in jihad.² Notwithstanding, lady Zaynab, being the daughter of the Islamic Sharḥ'ah that was revealed in her house, understood more than anyone else that the advocacy of the right and the support of the religion were two missions to be undertaken by her. Hence, she carried out the religious duty as perfect as possible and could act as an important ring in the series of Islam.

From this cause, we understand that the revolution of Lady Zaynab, granddaughter of the Prophet of Islam and daughter of its protector, was due to a divine directive.

Everybody knows that Islam could see the light only by virtue of the wealth of Khadċjah (Prophet Muċammad's first wife) and the sword of 'Alċ ibn Abċ Tċlib (a). In the same manner, Islam has subsisted by virtue of the martyrdom of Imam al-°usayn (a) and the revolution of Lady Zaynab.

Only through the revolutionary speeches of Lady Zaynab did the publics recognize the falsity of Muċ'wiyah and Yazċd and their enmity against Islam.

The tragedy of Lady Zaynab forms the second half of the revolution of Imam al-°usayn (a). Against those unbearable misfortunes, she stood with steadfastness and had full custody on the captives, orphans, and the ailed Imam. She then disputed the wrongdoers through her speeches and denied the horrendous crushing and violation against human rights and dignity. She then rallied the publics against the oppressive gang of the Umayyad rulers and their tails until they banished her so as to save their state. Nevertheless, their state was smashed completely in consequence of Lady Zaynab's efforts.

¹ Sharḥ'ah is the Islamic code of religious law, based on the teachings of the Qur'ċn and the traditional sayings of Prophet Muċammad (s).

² Jihad is religious warfare or a war for the propagation or defense of Islam.

The Ahl al-Bayt in the Qur’;n and Sunnah — 13

The material of this book has been compiled from the most reliable reference books of history and biography. However, the books entitled ‘*Al-Sayidah Zaynab*’ and authored by Sheikh Ja’far al-Naqdi, ‘*Al-Sayyidah Zaynab*’ and authored by Sheikh Baqir Sharif al-Qarashi have been most depended in the material of this book.

The Ansariyan Publications thus is pleased to introduce this work, which focuses light, in a brief yet documented way, on the life account, personality, and struggle of Lady Zaynab, to the gentle readers hoping they will benefit by the unparalleled situations of this great lady and derive items leading to human perfection.

Finally, we pray to Almighty Allah to make the path of success paved for us and make our intentions purely proposed to Him. He is most certainly the source of success and good fortune.

Ansariyan Publications, 2002

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Zayd ibn Arqam narrated: In a place between Mecca and Medina called ‘Khummm’, the Messenger of Allah (s) once delivered a speech to us.

After statements of praising and thanking Almighty Allah, as well as statements of preach and reminding of Him, the Prophet (s) said:

أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ؛ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ... وَأَهْلُ بَيْتِي؛ أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي.

O people, I am no more than an ordinary person, and the messenger of my Lord (i.e. angel of death) will shortly come to me and then I will respond. Among you, I have left two weighty things: first, the Book of Allah that includes right guidance and illumination. Preserve in the Book of Allah and hold fast on it. Second, my household; remember Allah concerning my household, remember Allah concerning my household, remember Allah concerning my household.”

The first thing one can learn from the previous directive of the immaculate Prophet (s) is that one who loves something must prefer it to himself, lest such love will be false and untrue. To attain something after serious search is more pleasant and delightful than to get it without fatigue.

The true love for the Messenger of Allah (s) can be shown through following his words and deeds, complying with his instructions, avoiding things that he deemed forbidden, copying ethics, and following him in his love for his household (the Ahl al-Bayt), by showing love for them.

The Prophet’s household are the real pure ones. It is they whom Almighty Allah has given His love, bestowed upon with variant miracles, purified from the natures of souls, and saved from following their own desires. As a result, all their

The Ahl al-Bayt in the Qur’;n and Sunnah — 17

thoughts have become completely connected to Almighty Allah.

Thus, love for the Prophet’s household has become the origin and the first step in the way towards Allah. All manners and ranks are only levels of love.

Out of His honoring them, Almighty Allah educated the ignorant among the Prophet’s family, guided the lost, and strengthened the weak; therefore, to behave modestly before them is a duty, to seek justice for their wronged ones is obligatory, and to serve them as much as possible is regarded as seeking nearness to them.

It is Almighty Allah, the Creator, Who favored, awarded, purified, chastened, and honored the Prophet’s household. This is clear in His saying:

ﻟﻰ ﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ
ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ
ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ

Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. (33:33)

Therefore, creatures must bear in their hearts such divine favoring as response to the Creator’s instruction and carrying out the Prophet’s call.

Love for the Prophet’s household can be achieved only by respecting them in presence and absence; they hence should not be slandered or disrespected. Finally, it is forbidden to backbite, especially the Prophet’s household and the sincere saints of Allah.¹

¹ This is an indication to Almighty Allah’s saying:

ﻟﻰ ﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ
ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ
ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ
ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ ﻭﻟﻠﻪ ﻣﻮﻟﺪﻭﺍﺗﻪ

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As a result, Muslims must beware of such a vicious trait. However, no one who plunges into such a thing will attain success, because the saints are as same as the prophets, and to make distinction between them is to deprive them of their prosperities and ingratitude for their graces.

Unfortunately, the inattentive and the deceived ones look at the people of honesty and faithfulness with the eyes of despire, issue wrong decisions about them, charge them with deviation, and regard them as ignorant. The clear-sighted ones, on the other hand, are persistently calm; they can see the unseen with eyes of discernment from beyond soft screens. Accordingly, misfortunes cannot defeat them and attacks of time cannot provoke them. In an instant, the flag of ease shall gleam for them, clouds of obscurity clear away and Almighty Allah eradicate the intrigues of the conspirators.

On that account, men of perception, sagacity, decency, and observation hold faithful devotion, perfect constancy, sincere honesty, and abundant esteem for the Prophet's household out of their compliance to the Creator's instruction, their honoring the Prophet, and their acceding to his commandment in the following °adæth:

Al-±abarîni, in his *al-Mu'jam al-Kabêr*, Ab£ al-Shaykh, Ibn °abbîn, in his *al-`a'ç'*, and al-Bayhaqi; all recorded the Prophet's following saying:

°adæth al-±abarîni, al-Mu'jam al-Kabêr, Ab£ al-Shaykh, Ibn °abbîn, al-`a'ç', al-Bayhaqi

°adæth al-±abarîni, al-Mu'jam al-Kabêr, Ab£ al-Shaykh, Ibn °abbîn, al-`a'ç', al-Bayhaqi

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of your duty to Allah; surely, Allah is Oft-returning to mercy, Merciful. (49:12)

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لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ، وَتَكُونَ
عِزَّتِي أَحَبَّ إِلَيْهِ مِنْ عِزَّتِهِ، وَأَهْلِي أَحَبَّ إِلَيْهِ مِنْ
أَهْلِهِ، وَذَاتِي أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ.

“A servant of Allah shall not be faithful believer unless he loves me more than he loves himself, loves my household more than he loves his household, loves my family more than he loves his family, and loves my soul more than he loves his soul.”¹

Al-Bayhaqi, Ab£ al-Shaykh, and Ibn °abb;n, in his *al-`a/¢/*, all recorded the following °ad¢th on the authority of `Al¢:

The Messenger of Allah (s) was furious when he came out, sat on the minbar, thanked and praised Allah, and then said:

مَا بَالُ رَجَالٍ يُؤْذُونَنِي فِي أَهْلِ بَيْتِي؟ وَالَّذِي نَفْسِي
بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ يَحِبَّنِي، وَلَا يَحِبَّنِي حَتَّىٰ يَحِبَّ
ذُرِّيَّتِي.

“What is the matter with those who hurt me concerning my household? I swear by Him Who grasps my soul in His hand that a servant (of Allah) shall not be faithful believer unless he loves me, and he shall not love me truly unless he loves my progeny.”

For this reason, Ab£ Bakr said:

“I love to respect the Prophet’s kinship more than to respect mine.”

Out of his honesty and wisdom, the Master of the Creatures (i.e. Prophet Mu'ammad) who says nothing but truth has said as it is reported by al-Tirmidhi, in his *al-Sunan*, and al-°;kim, in *al-Mustadrak*, on the authority of (°Abdull;h) Ibn °Abb;s:

¹ Al-°;fizh al-Dhahabi decided this °ad¢th as authentic.

أَحِبُوا اللَّهَ لِمَا يَغْذُوكُم بِهِ مِنْ نِعَمِهِ، وَأَحِبُونِي لِحَبِّ
اللَّهِ، وَأَحِبُوا أَهْلَ بَيْتِي لِحَبِّي.

“You should love Allah on account of the graces that He bestows upon you ceaselessly, and you should love me on account of your love for Allah, and you should love my household on account of your love for me.”¹

As a commentary of the Prophet’s saying, “You should love Allah on account of the graces that He bestows upon you ceaselessly,” the author of *Fayḍ al-Qadīr* says:

“This means that you should love Allah for the various material and tangible graces that He confers upon you, such as the facilitation of food and drink –as an example on the material graces-, and the leading to success and right guidance, the nomination of figures of knowledge, the creation of senses, and the dispense of the illuminations of conviction on hearts in addition to the other tangible graces.”

Ibn ‘Aṣṣ̣ḡj-Alīh al-Iskandari says:

“In every moment, Almighty Allah confers upon you with graces for which you should love Him and must thank Him at all times.”

Accordingly, it is impossible to settle the thanking when its time slips away, since a new thanking must be renewed in every split second. In the same way, seeking forgiveness and evasion of sins must be renewed in every moment.

Almighty Allah says:

كُلُّ شَيْءٍ عِنْدَ اللَّهِ بِعَدْتِهِ ۚ إِنَّكَ عِنْدَ رَبِّكَ مُخْتَلِفٌ ۙ
مِنْ دَرَجَاتٍ ۚ وَمَنْ يُؤْمَرْ بِالْعَمَلِ فَلْيُجِدْ فِيهِ خُلُقًا لَطِيفًا مُدْتَلِفًا
ۚ إِنَّهُ سَمِيعٌ عَدِيمٌ ۚ

“And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.” (16:18)

¹ Al-°jifizh al-Dhahabi decided this °adḥṡ as authentic.

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Hence, the Prophet (s) intended to say that you must love Almighty Allah because He is conferring upon you with His endless graces.

Al-Zamakhshari says in this regard:

“Grace denotes every advantage intended for charity. On this account, Allah the Exalted has created the whole world as grace. The world is in fact either animate or inanimate. The inanimate is grace for the animate, and the animate is grace for liveliness is grace for the spirited, because without liveliness, the spirited would lose the ability to benefit by other graces. Thus, anything that can be benefited is grace.”

As a commentary on the previous notion, al-Fakhr al-Rāzi says:

“The graces of Allah the Exalted are countless, because everything that He has given to us, such as advantages, pleasures, limbs and organs that we use for getting benefits and evading harms, things that He has created in this universe to reason out the existence of Him as the one and only Maker, and things that He has brought about so as to restrain from acts of disobedience; all these are graces. Furthermore, everything that brings pleasure is grace, and everything that does not bring pleasure but is used for evading harms is also grace, and everything that does not bring pleasure and is not used for evading harms is also grace since it can be used as evidence on the existence of the Maker and, thus, a means to the recognition of and the obedience to Him. As a result, all the creatures are graces.”

It is now clear that a servant’s love for Allah does not need for interpretation, while Allah’s love for a servant needs interpretation.

In this regard, Imam al-Ghazzāli says:

“Love for Allah is factual, not figurative, because love, as linguists cite, denotes the soul’s tendency to something expedient and agreeable, while the excessive tendency is the ardent love. Since Allah the Exalted is All-benevolent and pleasing, and tendency to benevolence and pleasance is

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naturally satisfying, love for Him has become real. On the other side, Allah’s love for a servant is a figurative matter that stems from the Lord’s unveiling the divine screen between a servant and Him in order that the servant will see the Lord with his heart, and also stems from the Lord’s enabling the servant to be close to Him.”

The following is excerpted from *Shar’ al-Mawqif*:¹

“Our love for Allah is a spiritual manner depending on the conception of His continual, limitless perfection, and necessitating perfect attention to His Sacred Presence without languor or whereabouts. While our love for things other than Him is a manner depending on the imagination of the perfection of pleasant, humane, or comparable things, such as the love for one’s beloved or the father’s love for his son. Moreover, love is satisfaction, will, and avoidance of protest.

In abstract, Allah’s love for others is not real, because the reality of love denotes will, and wills associate limited things only, and Almighty Allah has no limits. In other words, a will to do something denotes that that thing has not been done yet, and the will to avoid something denotes that that thing can be avoided. On that account, Almighty Allah is too exalted to will to do or avoid something, because He is the Everlasting, the eternally Besought of all.”

The Prophet’s saying, “you should love me on account of your love for Allah,” means that because Allah the Exalted loves me, He specifies your love for me as an instruction that you must carry out. This meaning is stated in the following authentically narrated report:

“When Allah loves a servant, Archangel Gabriel declares: Allah has loved so-and-so, you therefore must love him.”

The Prophet’s saying, “You should love my household on account of your love for me,” means that because I love my

¹ Shar’ al-Mawqif is authored by al-Sharḥ al-Jurjāni.

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household for Allah’s love for them, you should then love them.

The Prophet’s saying may also denote an instruction that must be carried out, because love for the Prophet’s household is for their love for the Prophet (s). Almighty Allah says:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ سِوَى الْمَحَبَّةِ لِقَوْمٍ يُحِبُّونَ
 قَوْلِي مَا يَأْمُرُنِي اللَّهُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

“Say: I do not ask of you any reward for it but love for my near relatives.” (42:23)

Al-Fakhr al-Rizi records that the Prophet (s) and his household are equal in five things:

(1) During the Tashahhud¹ of the prayers, blessings should be said to the Prophet and his household.

(2) During the Taslīm² of the prayers, blessings should be said to the Prophet and his household. In the Holy Qur’ān, Almighty Allah says:

سَلَامٌ عَلَىٰ آلِ يَسْعَنَ

Peace be on the family of Yasʿn. (37:130)

(3) In purity; Almighty Allah addresses to Prophet Muḥammad (s) by saying, “طه”, which means ‘pure.’

(4) Almighty Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبَّبِكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
 اللَّهُ غَفُورٌ رَحِيمٌ

Say: If you love Allah, then follow me, Allah will love you. (3:31)

(5) Almighty Allah says:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
 قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

¹ Tashahhud is the last obligatory part of the prayer, in which performers (of prayer) send blessings to Prophet Muḥammad and his household, by saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

² Taslīm is the last obligatory pillar of a prayer referring to salutation.

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“Say: I do not ask of you any reward for it but love for my near relatives.” (42:23)

The Holy Qur’ān, authentic ḥadīths, and consensus of Muslim scholars from different generations; all these refer to the divine obligation of loving, adoring, esteeming, respecting, and honoring the household of Allah’s Messenger (s). Besides, reason decides this fact according to the previous proofs on the obligation of gratitude for the All-benefactor Lord’s graces. Our Prophet (s), as being the prophet of mercy, the guide of the ummah, and the savior of humankind, must be thanked, appreciated, respected, and honored. To honor and love the Prophet’s household is a part of honoring and loving him.

On that account, the four major guidelines of the Islamic Sharḥ, namely the Holy Qur’ān, the holy sunnah, consensus of the different generations of the Muslim scholars, and analogy, make incumbent upon Muslims to love the Prophet’s household. To refer to all these evidences is impossible in this brief essay, because it requires big volumes, and the submission to this fact is an indisputable matter for both ordinary people and scholars. We have referred to some points of this topic only in order to enlighten those who love the Prophet’s household, for Almighty Allah says:

رسولنا محمد ذريته الطيبين الطاهرين
الذين هم الصالحين المطهرون
الذين هم اصحاب النور والهدى
الذين هم ائمة الامم والاعيان

Surely, Allah chose Adam and Noah and the descendants of Abraham and the descendants of 'Imrān above the nations. (3:33)

Undoubtedly, Prophet Muḥammad (s) belongs to the descendants of Abraham and, as a result, his household belong to the descendants of Abraham. As a conclusion, the Prophet’s household are chosen by Allah.

Regarding Almighty Allah’s saying:

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Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. (33:33)

This is most surely clear-cut evidence on the special rank of the Prophet’s household. Furthermore, there are numerous Verses from the Holy Qur’ān and ḥadīth supporting each other in this regard. The best example is Allah’s saying:

“Say: I do not ask of you any reward for it but love for my near relatives.” (42:23)

The authenticated ḥadīths regarding the Prophet’s household are too innumerable. Let us refer to some of them:

Al-Tirmidhi, in his *al-Sunan*, and Abū Ḥāshim reported the following ḥadīth on the authority of Zayd ibn Arqam:

أَنَا حَرْبٌ لِمَنْ حَارِبِهِمْ وَسَلَامٌ لِمَنْ سَالَمَهُمْ.

“I am in war against him whoever is in war against them (the Prophet’s household), and in peace with him whoever is in peace with them.”

Al-Tirmidhi and Imam Ahmad recorded the following ḥadīth:

مَنْ آذَى قَرَابَتِي فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

“Anyone who hurts my relatives will be hurting me, and whoever hurts me is surely hurting Allah.”

Imam al-Bukhārī, in his *al-Ḥadīth*, recorded the following on the authority of ‘Abd-al-Rahmān ibn Abū Laylā:

Ka’b ibn ‘Ajarah met me and said, “May I present to you a gift that I have heard from the Messenger of Allah (s)?”

“Yes,” I answered, “give it to me.”

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He spoke, “We asked the Prophet (s) how to send blessings on the Ahl al-Bayt, and he answered: You should say:

قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Say: O Allah, have mercy upon Mu'ammad and upon the family of Mu'ammad in the same way as you had mercy upon Abraham and the family of Abraham. You are surely Praised and Glorious. O Allah, bless Mu'ammad and the family of Mu'ammad in the same way as you blessed Abraham and the family of Abraham. You are surely Praised and Glorious.”

Commenting on this °adçth, our master Jçbir says:

“I do not believe that my prayers in which I do not send blessings upon Mu'ammad and the family of Mu'ammad; I do not believe such prayers will be accepted.”

Al-Tirmidhi, in his *al-Sunan*, records the following on the authority of 'Umar ibn Abç Salamah, the Prophet's stepson:

Regarding the following Verse:

ﷻﷻﷻﷻﷻﷻ ﷻﷻﷻﷻﷻﷻﷻﷻﷻ ﷻﷻﷻﷻ ﷻﷻﷻﷻﷻﷻ ﷻﷻﷻﷻﷻﷻ
ﷻﷻﷻﷻﷻﷻﷻﷻﷻ ﷻﷻﷻﷻﷻﷻ ﷻﷻﷻﷻﷻﷻﷻﷻﷻ
ﷻﷻﷻﷻ ﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻ ﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻﷻ

Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. (33:33)

When this Verse was revealed, the Prophet (s) was in the house of Ummu-Salah —the Prophet's righteous wife-. He summoned Fiçimah, al-°asan, and al-°usayn and covered them with a cloak, which, too, covered his back, and said:

اللَّهُمَّ هُوَ لَا أَهْلَ بَيْتِي فَاذْهَبْ عَنْهُمْ الرَّجْسَ
وَطَهِّرْهُمْ تَطْهِيرًا.

“O Allah, these are my household; therefore, (I beseech You to) keep away the uncleanness from them and purify them a thorough purifying.”

Seeing the situation, Ummu-Salamah asked, “Am I added to them, Allah’s Messenger?”

The Prophet (s) answered, “You are in your own position, and you are on the right.”¹

These are the Ahl al-Bayt from whom Almighty Allah keeps away the uncleanness and whom He purified thoroughly. In the previous [°]ad_çth, the Messenger of Allah (s) shows that this honor (of thorough purification) is dedicated to them individually and without the participation of anyone else.

According to the narration, this exclusive position verifies that Ummu-Salamah heard and saw the whole situation and asked the Prophet (s) to include her to them. As she tried to lift up that cloak and go under it, the Prophet (s) took the cloak’s edge from her hand and said, “You are on your own position, and you are on the right.”

Because this exclusive position is dedicated to the Ahl al-Bayt alone, nobody else should be added even Ummu-Salamah, the virtuous wife of the Prophet (s) and mother of the faithful believers (Allah please all the mothers of the faithful believers).²

¹ After recording this [°]ad_çth, al-Bayhaqi commented: According to Ab£-‘Abdulljĥ al-Tirmidhi, this [°]ad_çth is authenticated and its narrators are trustworthy.

² In the Holy Qur’an (33:6), Almighty Allah says: ﴿رَبِّمَا لَنَا حَقٌّ وَعَلَىٰ رَبِّنَا حَقٌّ﴾
﴿وَمَا كُنَّا بِعَبْدٍ لَّهُمْ فِي شَيْءٍ﴾
﴿وَمَا كُنَّا بِمُعْتَدِبِمْ لَهُمْ فِي شَيْءٍ﴾
“The Prophet has a greater claim on the faithful than they have on themselves, and his wives are as their mothers.”
Accordingly, the Prophet’s wives were called ‘mothers of the believers.’

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If it was permissible or acceptable for anyone else to have a share in this exclusive position of the Prophet's household, it would be permissible for Ummu-Salamah to be under that cloak as, at least, response to her desire, soothing her, or appreciation for her faithfulness and loyalty, especially from the one who "has a greater claim on the faithful –believers- than they have on themselves," and is "to the believers full of pity and merciful,"¹ and was the kind, the sympathetic, the magnanimous, the generous, and the honest. Thus, it has become evident that the Verse is dedicated to those people of the cloak, not anyone else. This fact is also proved by authentic narrations. Thus, it has been proved that the Verse intended is dedicate to the Prophet's household who are distinguished by such honorable merits. In addition, the holy Sunnah is glittering to brim the Muslims' world with the virtues of the Prophet's household:

In his (book entitled) *al-`a'q'ib*, Muslim records the following on the authority of Yaz'ud ibn 'ayy'n al-Taymi:

'uYayn ibn Sabarah, Muslim ibn Zayd, and I went to Zayd ibn Arqam. After we had sat before him, 'uYayn asked, "Zayd, you have really attained great benefaction because you saw the Prophet (s), listened to his words, participated in his campaigns, and followed him in prayers. Now, Zayd, please narrate to us what you have heard from the Messenger of Allah (s)."

Zayd spoke: "O son of my brother, (I swear) by Allah I have become old-aged, my days have become very old, and have forgotten some of these narrations that I used to memorize directly from the Messenger of Allah (s). You therefore should accept what I will tell you and should not ask me things over my ability."

¹ This is an indication to Almighty Allah's saying in the Holy Qur'an(9:128)

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) full of pity and merciful."

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He then added, "One day, in a place between Mecca and Medina called 'Khum', the Messenger of Allah (s) delivered a speech to us.

After statements of praising and thanking Almighty Allah, as well as statements of preach and reminding of Him, the Prophet (s) said:

أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوْثِقُكَ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَاجِيبْ، وَأَنَا تَارِكٌ فِيكُمْ تَغْلِيْنُ: أَوْلَهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ؛ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ... وَأَهْلُ بَيْتِي؛ أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي.

O people, I am no more than an ordinary person, and the messenger of my Lord (i.e. angel of death) will shortly come to me and then I will respond. Among you, I have left two weighty things: first, the Book of Allah that includes right guidance and illumination. Preserve in the Book of Allah and hold fast on it. Second, my household; remember Allah concerning my household, remember Allah concerning my household, remember Allah concerning my household.

uYayn asked again, "Zayd, who are the Prophet's household? Are his wives included with his household?"

He -Zayd- answered: "His wives are included with his household, but his Household are those whom are forbidden to receive alms after him."

uYayn asked, "Who are they, then?"

Zayd answered, "They are the family of 'Alç, the family of 'Aqçl, the family of Ja'far, and the family of 'Abbs."

(Abdullih) ibn Abbs narrated that the Messenger of Allah (s) had said:

يَا بَنِي عَبْدِ الْمُطَلِّبِ؛ إِنِّي قَدْ سَأَلْتُ اللَّهَ أَنْ يَثْبُتَ قَائِمُكُمْ وَأَنْ يَهْدِيَ صَالِكُمْ وَأَنْ يَعْلَمَ جَاهِلُكُمْ وَأَنْ

يَجْعَلِكُمْ جُودَاءَ نَجْدَاءَ رَحْمَاءَ. فَلَوْ أَنَّ رَجُلًا صَفَنَ
بَيْنَ الرُّكْنِ وَالْمَقَامِ فَصَلَّى وَصَامَ، ثُمَّ لَقِيَ اللَّهَ مَبْغِضًا
لَأَهْلِ بَيْتِ مُحَمَّدٍ دَخَلَ النَّارَ.

O sons of 'Abd-al-Muṣṣalib, I have besought Allah to make the chiefs among you stable (on the right course), guide the straying ones among you, teach the ignorant ones among you, and make you generous, noble, and merciful. A man who lines up his legs between the *Rukn* and *Maqim*¹ for praying (there) and observes fasting (there) shall most surely be entered into the fire of Hell if he meets Allah (on the Day of Resurrection) bearing malice against the household of Muḥammad.”

This ṓadṓth is recorded by al-ṓikim (in his book titled *al-Mustadrak*) on the criterion of Muslim.²

The Prophet's household are the worthiest of the Divine Care and love of the Messenger of Allah (s), because they are regarded as security from people on this earth.

Imam Aḥmad –ibn ṓanbal-, in his *al-Musnad*, and Abū 'Amr al-Ghifṓri have reported on the authority of 'Alṓ that the Messenger of Allah (s) had said:

النُّجُومُ أَمَانٌ لِأَهْلِ السَّمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ ذَهَبَ
أَهْلُ السَّمَاءِ. وَأَهْلُ بَيْتِي أَمَانٌ لِأَهْلِ الْأَرْضِ، فَإِذَا
ذَهَبَ أَهْلُ بَيْتِي ذَهَبَ أَمَانُ أَهْلِ الْأَرْضِ.

Stars are acting as security for the inhabitants of the heavens. If stars vanish, the inhabitants of the heavens will vanish, too. My Household are acting as security

¹ The *Rukn* is the corner of the Holy Kaabah, and *Maqim* is the standing-place of Prophet Abraham near the Holy Kaabah.

² The most reliable reference books of ṓadṓth for our Sunni brethren are six each having independent criterion to decide a ṓadṓth's degree of authenticity. Muslim is the compiler of one of these books and, hence, has his own criterion of a ṓadṓth's degree of authenticity.

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for the inhabitants of the earth. If they disappear, the inhabitants of the earth will disappear, too.

Naẓr ibn ʿAlç al-Jah̄umi relates the following narration to ʿAlç ibn Ab̄ ±lib:

The Prophet (s) took al-°asan and al-°usayn from the hands and declared:

مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

Anyone who loves these two, their father, their mother, and me shall certainly be with me in the same position on the Day of Resurrection.

Sufy;n ibn Wakç´ and ʿAbd ibn °amçd reported that Kh;lid ibn Mukhallad narrated the following to them on the authority of Us;mah ibn Zayd:

One night, I visited the Prophet (s) who went out embracing two things that I could not see under a cloak. After I had asked him about the matter for which I visited him, I asked about the things that he was embracing. He (s) uncovered the cloak and they were al-°asan and al-°usayn on his hips. He then said:

هَذَانِ ابْنَايَ وَإِنَا ابْنَتِي. اللَّهُمَّ إِنِّي أَحِبُّهُمَا فَأَحِبَّهُمَا وَأَحِبَّ مَنْ يَحِبُّهُمَا.

These two are my sons and my daughter's. O Allah, I do love them and I beseech to You to love them and to love those who love them.

Al-°usayn ibn °urayth has related that Ab̄ Buraydah said:

Whilst the Prophet (s) was on the minbar delivering a speech to us, al-°asan and al-°usayn, who were dressing red shirts, came towards him in stumbling steps. Immediately, the Messenger of Allah (s) descended from the minbar, carried them both, and put them before him. He then commented:

صَدَقَ اللهُ: "نَمَّا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ." نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَبْعَثَانِ قَلَمَ أَصِيرٍ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتَهُمَا.

Truthful are the words of Allah (Who says): "Your possessions and your children are only a trial." As I saw these two boys walk stumblingly, I could not avoid interrupting my speech so as to lift them up from the ground.

Almighty Allah, too, urged to respect the Prophet's Household. In this regard, al-Bukhārī, in his *al-ʿaḥḍ*ʿ, records that Abū Bakr narrated the following saying of the Prophet (s):

يَا أَيُّهَا النَّاسُ، أَرْقُبُوا مُحَمَّدًا فِي أَهْلِ بَيْتِهِ.

O people, regard Muḥammad through honoring his household.

Imam Aḥmad –ibn ʿanbal-, in his *al-ʿaḥḍ*ʿ- records on the authority of ʿAlī that the Prophet (s) said to Fāṣimāh:

إِنِّي وَأَيَّاكَ وَهَذَيْنِ (يَعْنِي حَسَنًا وَحُسَيْنًا) وَهَذَا الرَّاقِدِ (يَعْنِي عَلِيًّا) فِي مَكَانٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ.

You, these two (i.e. al-ʿasan and al-ʿusayn), this sleeping one (i.e. ʿAlī), and I shall certainly be in the same position on the Day of Resurrection.

Al-ḥabarīni records on the authority of ʿAlī that the Messenger of Allah (s) said:

أَوَّلُ مَنْ يَرِدُ عَلَيَّ الْحَوْضِ أَهْلُ بَيْتِي وَمَنْ أَحْبَبَنِي مِنْ أُمَّتِي.

My household and those who love me among the individuals of my ummah shall be the first to join me on the Divine Pool.

Al-ḥabarīni, in his *al-Muʿjam al-ʿaḡḡer*, records on the authority of ʿAbduḥḥ ibn Jaʿfar that the Messenger of Allah (s) said:

يَا بَنِي هَاشِمٍ، إِنِّي قَدْ سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ
يَجْعَلَكَم جُودَاءَ نَجْدَاءَ رَحْمَاءَ. وَسَأَلْتَهُ أَنْ يَهْدِيَ
ضَالِّكُمْ وَيُؤْمِنَ خَائِفَكُمْ وَيُشِيعَ جَائِعَكُمْ.

O sons of Hāshim, I have implored to Allah the Exalted to make you generous, noble, and merciful. I have also asked Him to guide the straying ones among you, secure the fearful ones among you, and to supply the hungry ones among you.

In his *al-Mustadrak*, al-°ikim records the following °adhth on the authority of Anas ibn Mālik and decides it as authentically reported:

The Messenger of Allah (s) said:

رَشَدْنِي رَبِّي فِي أَهْلِ بَيْتِي مِنْ أَقْرَبِهِمْ بِالتَّوْحِيدِ
وَلِي بِالْبَلَاغِ أَلَّا يَعْذِبَهُمْ.

Concerning my household, my Lord has promised me that He shall not punish anyone of them who believes in Allah's oneness and my (divine) message.

Al-±abarīni, in his *al-Mu'jam al-Kabīr*, records on the authority of (ʿAbdullāh) Ibn ʿAbbās the following °adhth whose reporters are decided as trustworthy:

The Messenger of Allah (a) said to Fāṣimāh:

إِنَّ اللَّهَ غَيْرُ مَعْذِيكَ وَلَا وَلَدِكَ.

Most surely, Allah shall not punish your sons and you.

Al-°amad, al-°ikim, and al-Bayhaqī record on the authority of Abū Saʿd (al-Khidrī) that the Messenger of Allah (s) said while he was on the minbar:

مَا بَالُ رَجَالٍ يَقُولُونَ أَنْ رَحِمَ رَسُولُ اللَّهِ لَا تَنْفَعُ
قَوْمَهُ يَوْمَ الْقِيَامَةِ؟ بَلَىٰ وَاللَّهِ، إِنْ رَحِمِي مُوسِلَةً فِي
الدُّنْيَا وَالْآخِرَةِ، وَإِنِّي، أَيُّهَا النَّاسُ، قَرِطٌ لَكُمْ عَلَى
الْحَوْضِ.

What is the wrong with some individuals who claim that the kinship of Allah's Messenger (s) shall not be

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helpful on the Day of Resurrection? This is definitely not correct. By Allah, I swear that my kinship is helpful in this world as well as the world to come. O people, I will precede you to the Divine Pool.”

Al-Bukh̄ri, in his *al-ʿaṣṣ*, records the following on the authority of Abū Bakr:

While the Prophet (s) was delivering a sermon, al-ʿasan came; therefore, the Prophet (s) said:

إِنِّي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ يَصْلِحُ بِهِ فِئْتَيْنِ مِنَ
الْمُسْلِمِينَ.

This is my son. He is a chief. Perhaps, Allah will reconcile two Muslim parties through him.

Ibn ʿajar, in *Fatʿ al-B̄ri* (Commentary and explanations of al-Bukh̄ri’s *al-ʿaṣṣ*), records the following saying of al-Muhallab:

In the previous ʿadṡth, the Prophet (s) relates leadership to conciliation; therefore, this indicates that none deserves leadership except those by whom people benefit.

Imam Aʿmad and al-ṡabar̄ni, in his *al-Muʿjam al-Kab̄r*, record that ʿAl̄ reported:

As the Messenger of Allah (s) assigned me as the judge of the Yemen, I said: “Messenger of Allah (s), you have chosen me while I am still young and many elderly men are there. Besides, I do not have full acquaintance with judiciary.”

The Prophet (s) answered:

إِنِّطَلِّقُ فَإِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ وَيَثِّبُ لِسَانَكَ.

Go ahead, for it is Allah Who shall guide your heart and strengthen your tongue.

ʿAl̄ then said: “After this statement, I have never failed.”

In fact, the authentic ʿadṡths in this regard are innumerable, for the six most reliable reference books of ʿadṡth, as well as many others, are filled up with such

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narrations of honoring and esteeming the Prophet’s household’s exalted rank and unanimous elevated standing. Besides, this fact is known for everybody, and it is impossible to find a single faithful believer ignoring the esteem of the family of Allah’s Messenger (s).

Abū Bakr al-Bayhaqi (m), the grand scholar, says:

“All these reports appertained to the virtues of the Prophet’s household are mentioned in the famous books of °adçth in authenticated series of narration. Refer to these books for the topic intended.”

The Prophet’s household are ‘Alç, Fįřimah, al-°asan, and al-°usayn, and their descendants and offspring are attached to them.

The °adçth of Mubjhalah –invocation of Allah’s curse- is the evidence on the fact that only the aforementioned five individuals enjoy the special rank given to the Prophet’s household.

Exegetes of the Holy Qur’ān have confirmed the following incident:

Regarding Almighty Allah’s saying:

ﻗﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ
ﻗﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ
ﻗﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ
ﻗﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ
ﻗﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ

ﻗﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻢ ﺑﻮﺍﻟﻠﻪ ﻣﺎ ﻟﻮﻟﻮﻟﻪ

If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: “Come! Let us gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!

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Commenting on the previous Qur'ānic Verse, the author of *Ma'āsin al-Ta'wēl* says:

“The Verse refers to those who imitate their ascendants with relation to faith and righteous deeds. The Verse also shows that those descendants will be joined to their ascendants in Paradise and (eternal) bliss. Because the addressees in the Verse are the Prophet's companions who are sure of Allah's promise, they receive the good tidings that their descendants who imitate them righteously will be added to them.”

The other Hashemites whom are forbidden to receive anything from the alms enjoy a rank of honor higher than that of others, but they cannot attain the characteristics of the ‘Aḫḫ al-Kisī’ and the Prophet's progeny in relation to the obligation of loving, respecting, reverencing, and honoring them.

Scholars have had different opinions regarding Almighty Allah's saying:

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 ﷺ
 ﷺ

Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. (33:33)

Some scholars have decided that this Verse is dedicated only to the descendants of ‘Alī and Fāḡimah, while others have included the families of al-‘Abbās, Ja‘far, and ‘Aqīl with them.

In his *al-Risālah al-Zaynabiyyah*, Jalīluddīn al-Suyūfī have recorded precious words concerning the identification of the Sharifs. He says:

“In the first age of Islam, the epithet of ‘Sharif’ was said to anyone who belonged to the Prophet's household, whether through al-āsān or al-usayn, belonged to ‘Alī whether through Mu'ammad ibn al-anafīyyah or any other son, or belonged to Ja‘far, Aqīl, or al-‘Abbās.

Thus, in the biographies mentioned in al-Dhahabī's book of history, you can find many names such as, ‘Sharif of al-

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‘Abbīs’, ‘Sharif of ‘Aqçl,’ Sharif of ‘Ja’far,’ or ‘Sharif of Zaynab.’

But, when the Fatimid dynasty ruled Egypt, they dedicated the epithet to the descendants of our masters al-°asan and al-°usayn. This matter has been followed in Egypt up to now.

Lady Zaynab married my master ‘Abdułlĥ ibn Ja’far, her cousin. The first of her excellent, pure descendants were Sayyid ‘Alç, the namesake of his grandfather, Sayyid ‘Awn al-Akbar, Sayyid ‘Abbīs, Sayyid Mułammad, and Lady Ummu-Kulthĥm respectively. Lady Zaynab’s descendants are now numerous.

They are, according to al-°abbĥn the scholar, added to the Prophet’s family and household. This fact is unanimously decided because the Prophet’s family are the faithful believers from the Hashemites, son of ‘Abd-al-Mușșalib, his progeny, and his descendants. Sons (and descendants) of one’s daughter are regarded as his progeny and descendants, and when such a man records something in his will for his descendants, the descendants of his daughter must have a share in it. This meaning however is more specific than the previous.

As it is unanimously decided, it is forbidden for the descendants of Ja’far to have from the alms, because they belong to the Prophet’s household. Even though it is now dedicated to the descendants of al-°asan and al-°usayn, the epithet of ‘Sharif’ must be said to all the individuals who belong to the Prophet’s household, according to the old concept of this epithet.

The author of *al-Mawĥhib* says that the Messenger of Allah (s) had no descendants except those who came through his daughter Lady Fĥșimah al-Zahrĥ. Hence, the Prophet’s noble progeny came through the two grandsons, Imam al-°asan and Imam al-°usayn. Those who belong to the descendants of the two Imams are called ‘°asani’ and ‘°usayni.’ Besides, the name ‘Isĥiqĥ’ is added to those who belong to Isĥiq son of Ja’far al-°ıdıq son of Mułammad al-Bĥqir son of Imam Zayn al-°abıdçn son of Imam al-°usayn.

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the family of Mu'ammad in the same way as You have made it on Abraham. You are certainly Praised, Glorious.”

Supporting those who claim generality of the expression of Ahl al-Bayt, al-Bayḥiqi states that particularizing the expression to the five individuals only does not suit the Verses that precede and antecede the intended Verse (i.e. Verse of Purification). In addition, the °adhḥ has mentioned those individuals particularly so as to refer to the Prophet’s household, not anyone else.

On the other hand, the particularization is mentioned for adding the particular progeny to them, for their special rank. As a result, this does not oppose the generality of the expression.

It is also credible that the particularization of these four individuals is intended for a divine commandment. This fact is proved by the °adhḥ narrated by Ummu-Salamah:

Seeing the situation, Ummu-Salamah lifted an edge of the cloak and tried to be with them under it. But the Prophet (s) took the cloak’s edge from her hand. She then asked, “Am I added to them, Allah’s Messenger?”

The Prophet (s) answered, “You are in your own position, and you are on the right.”

In *al-Musnad*, Aḥmad (ibn °anbal) and al-ḥabarḥni narrate the following °adhḥ on the authority of Abḥ Sa’ḥd al-Khidriḥ:

The Messenger of Allah (ḥ) said:

نَزَلَتْ هَذِهِ الْآيَةُ فِي خَمْسَةٍ: فِي، وَفِي عَلِيٍّ،
وَحَسَنِ، وَحُسَيْنٍ، وَقَاطِمَةَ.

This Verse (of Purification) has intended five individuals; they are ‘Alḥ, al-°asan, al-°usayn, Fḥḥimah, and I.”

Ibn Abḥ Shaybah, Aḥmad, al-Tirmidhi, al-ḥabarḥni, and al-°ikim (who decided the °adhḥ as authentic); all narrate the following on the authority of Anas:

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Whenever he went out for the Fajr –dawn- Prayer (in the Masjid), the Prophet (s) used to pass by the house of Fīṣimah and declare:

الصَّلَاةَ أَهْلَ الْبَيْتِ. ﴿صَلِّ عَلَى أَهْلِ بَيْتِي﴾
الصَّلَاةَ أَهْلَ الْبَيْتِ. ﴿صَلِّ عَلَى أَهْلِ بَيْتِي﴾
الصَّلَاةَ أَهْلَ الْبَيْتِ. ﴿صَلِّ عَلَى أَهْلِ بَيْتِي﴾
الصَّلَاةَ أَهْلَ الْبَيْتِ. ﴿صَلِّ عَلَى أَهْلِ بَيْتِي﴾

Hurry for the prayer, O people of the House (i.e. the Ahl al-Bayt.) “Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a thorough purifying.”

At any rate, some narrations assert the generality of the expression:

Muslim and al-Nassīḥ narrate the following on the authority of Zayd ibn Arqam:

The Messenger of Allah (s) delivered a speech to us in which he (s) said:

أَذْكُرْكُمُ اللَّهَ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمُ اللَّهَ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمُ اللَّهَ فِي أَهْلِ بَيْتِي.

Remember Allah concerning my household, remember Allah concerning my household, remember Allah concerning my household.”

He then was asked, “Who are the Prophet’s household?

Zayd answered, “His household are those whom are forbidden to receive alms after him.”

He was asked, “Who are they, then?”

Zayd answered, “They are the family of ‘Alī, the family of ‘Aq̣l, the family of Ja’far, and the family of ‘Abbas.”

To sum it up, the individuals of the Prophet’s pure progeny have been given exclusively stepped up honoring, covered by great virtue through Lady Fīṣimah, dressed with the wear of tribute, and granted more respect and reverence.

INTRODUCTION

Lady Zaynab, daughter of Imam `Alç (a) and granddaughter of Prophet Mu'ammad (s), was the first lady in the world of Islam to form a whole history, erect edifices of right and justice, demolish the gloomy castles of wrong and oppression, and record, through her honorable situations, new items of honor and dignity for Islam and Muslims throughout history. Thus, she has been a ring in the series of the ideal, human glories that her fathers, brothers, descendants of her brothers, and their partisans have introduced to humanity.

She contributed actively in constructing the edifices of the Muslim ideal renaissances and in the propagation for the religious and political cognizance in the meanwhile as the ruling authorities and their tails used all media for overcasting the pure mentalities of people and forging even the intuitive facts of Islam.

Positively, Lady Zaynab aborted all these forgeries and brought into view the reality of the Umayyad rulers; the actual enemies of Islam. She, also, proved to the publics that the Umayyad rulers were polluted by crimes and violations against human rights and that their authority was illegal since they usurped the others' rights and appointed themselves as absolute rulers over Muslims without obtaining their satisfaction or consulting them.

Through her marvelous revolutionary speeches and situations, Lady Zaynab particularized minutely the reality that was hidden from the publics, and focused lights on the misdemeanor of the Umayyad rulers' political plots.

Lady Zaynab, the Prophet's granddaughter, was

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characterized by a personality that joined all the high moral standards and the honorable tendencies and, accordingly, she has been the best exemplary of honor, chastity, and dignity in addition to every virtue of human perfection.

From her grandfather and parents, Lady Zaynab inherited perfectly the highest principles of charity including deep-rooted faith and trust in Almighty Allah. Historians have recorded remarkable pictures and situations of incomparable faith and perseverance on principles the leading roles of which was proudly given to Lady Zaynab. At the night that followed that horrible day of 'ashġri¹ in Karbalġ, Lady Zaynab offered Thanksgiving Prayer to Almighty Allah for that tragedy which inflicted not only the Ahl al-Bayt (a), but also all human beings in general and Muslims in particular.

Another picture of Lady Zaynab's tremendous faith is that on the day of 'ashġri she stopped near the body of her killed brother, Imam al-°usayn (a), that was cruelly severed by the swords of the criminal band of the Umayyad army, and uttered her immortal word:

اللَّهُمَّ تَقَبَّلْ هَذَا الْقُرْبَانَ، وَأْتِهِ عَلَى عَمَلِهِ.

“O Allah, accept this offering and reward him for his deed.”

Has humanity ever seen such a scene of faith?

The most destructive adversity that inflicted Islam was taking the Ahl al-Bayt (a) away from the political theatre of Islam while everybody, especially those who contributed directly in the scenario of setting them aside from their positions, knew for certain the divine decision of choosing them (i.e. the Ahl al-Bayt) for the leadership of the Islamic nation. Historians have recorded unanimously that after the demise of Prophet Mu'ammad (s), some individuals led a rebellion against his general decision of succession in the leadership of the Islamic nation, claiming that it is

¹ Day of 'ashġri is the tenth of Muharram, celebrated as a day of mourning (the anniversary of the martyrdom of Imam Al-Hussein (a).)

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unacceptable for the Hashemites¹ to have both prophesy and leadership.²

This adversity resulted in handing the leadership and destiny of the Islamic nation over to unsuitable individuals who were the main reason beyond the collapse of Muslims.

Thus, the Islamic nation, as a whole, was deprived of the pure source of the knowledge of the Ahl al-Bayt (a) which was the natural extension of the divine knowledge of the prophets (a). Imam `Alç (a), in consequence, lived in complete confinement away from the political and practical life of the Islamic nation all during the reigns of the three caliphs, and when he was elected, freely for the first time, for the leadership of the Islamic nation, the capitalists, the greedy, the deviants, and the ignorant revolted against his just government and engaged him against many things. By such engagement, the Islamic world was afflicted with a big loss when Imam `Alç (a) did not have enough time to extend ideal justice and equality all over the Islamic state. As a matter of fact, the Immaculate Imams of the Ahl al-Bayt (a) faced the same fate of their grandfather Imam `Alç (a) when the Umayyad and `Abbsid rulers prevented them from extending their idealities and knowledge among people and caused humanity to lose such sources of wisdom.

Because of the policies of the caliphs of Quraysh³, the mortal enemies of Islam could come to power, rule Muslims, and change the Islamic State into kingdom dominated by personal interests and hereditary dynasty.

Thus, wrong and oppression became the distinctive features of the ruling authorities, killing was the fate of men

¹ The Hashemites are sons and descendants of Hîshim, the grandfather of Prophet Muçammad (s).

² See Ahmed Hussein Ya'qEb, *The Conception of the Sahaba's Ultimate Decency and the Political Leadership in Islam*; translated by Badr Shahin, Published by Ansariyan Publications - Qum, 1998.

³ Quraysh is the tribe to which Prophet Muçammad (s) belonged.

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of thought and freedom, people were deprived of their rights, which became in the hands of a few gang loyal to the ruling authorities, and corruption found rich pasture in the Islamic provinces.

Wrong, oppression, and corruption attained the climax in the reign of Yazʿd the dissolute. Historians have unanimously agreed on the fact that “Yazʿd was such an unjust, immoral, and sinful man that he did not believe in Allah and His Apostle for a single moment.” In abstract, Yazʿd’s policies exploded in every matter that violated Islam.

In the midst of these circumstances, nobody had the ability to utter a single word of right except Imam al-ʿusayn (a) who formulated his great revolution that paved the way to the standing against every unjust individual and declare the word of truth openly courageously.

Through its horrible chapters, the revolution of Imam al-ʿusayn (a) shook the worldwide conscience and carried an intellectual donation and bright lessons to all peoples who suffer the ordeals of colonialism and slavery.

Lady Zaynab contributed actively and positively in all the chapters and heroisms of Imam al-ʿusayn’s revolution. In the first stage of the revolution, Lady Zaynab stood with her brother so bravely although she knew the fate that he would face. Her strong will, fortitude, and determination on supporting her brother in his revolution were distinctive features of this revolution that changed the history and supplied the seekers of freedom with factors of renaissance and development.

Lady Zaynab believed in the revolution of her brother, participated in his struggle against wrong and oppression vigorously, and adopted the goals of this great revolution. Through her innovative speeches in the porticoes of the Umayyad ruling center, she signalized the genuine principles of Imam al-ʿusayn’s revolution and could crystallize the public opinion and found an actual

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cognizance that, later on, resulted in successive popular uprisings against the Umayyad regime.

She gave matchless examples of willpower, deep-rooted faith, and steadfastness through her treatment of the horrible situations she had to encounter. In fact, the example of Lady Zaynab can be found neither in the Islamic history nor in the history of humankind.

This great lady saw the atrocious adversities that afflicted her family members and could treat these situations with perseverance and steadfastness as she submitted totally to Almighty Allah.

She saw the moonlike young men among her sons, nephews, and cousins killed and their organs were severed so horribly on the ground of Karbalj. She also saw even the newborns and the babies of her household slaughtered so savagely on the hands of those inhumane criminals.

She saw the ladies of the Prophet's house harshly exhausted by thirst while they were wailing for their sons and brethren, but she was trying to console and order them to be patient and steadfast.

She saw her brother, Chief of the Martyrs, surrounded by those wicked people whose swords, spears, and lances were stricken on his body until they beheaded him so hideously.

She saw those infidel invaders attack the women's tents and set them on fire while the Prophet's harem had to run in the desert out of fear.

Lady Zaynab saw all these adversities and faced them with faith, persistence, and submission to Almighty Allah.

The disaster of Karbalj with all of the horrifying, hideous events that accompanied it, including the capture, humility, and exemplary punishment against the Ahl al-Bayt, men and women, provokes us into having a brief view at the political documents and the events that followed the Prophet's demise directly because these are the rudimentary source of the misfortunes of the Ahl al-Bayt in particular and Muslims in general.

Most certainly, within the most significant factors that resulted in the absolute domination of the Umayyad dynasty on the Islamic State were the plot of the Saq̣fah¹ and the spurious forgery of the Sḥṛj̣.² Because of the invention of these two baseless systems, the Umayyad infidels, though they were humiliated by Islam and decided as slaves and then were released after they had fought against Islam with all weapons, could come to power and prevail on Muslims and their destiny.

The ruling authorities who usurped the legal right of Imam `Aḷ (a) showed favor to the Umayyad rulers, removed the mask of humility and meekness that Islam put on their faces, granted them abundant wealth, and invested them with leading offices in the Islamic State. Mu`j̣wiyah ibn Aḅ Sufỵn was the biggest beneficiary of such procedures. He was given the governorship of Syria and was granted special support and advocacy. When `Umar ibn al-Khaṣṣ̣ib was informed that the governor of Syria, namely Mu`j̣wiyah, exceeded all limits in violating the Muslims' treasury as he built palaces, committed every sin forbidden by Islam, dressed silky clothes, and ate in golden and silver plates, `Umar found him excuses by saying, "This is the

¹ The Saq̣fah -shed- of Baṇ-Ṣ'idah is the place where Aḅ-Bakr, `Umar ibn al-Khaṣṣ̣ib, and Aḅ-'Ubaydah ibn al-Jarṛj̣ held a secret meeting, attended by the Aṇṣ̣ṛ -the inhabitants of Yathrib who received and supported the Prophet and the emigrants of Mecca--, immediately after the demise of Prophet Muḥammad (s) to name the one to hold the position of the leadership of the Islamic nation although all the attendants knew for certain that the Prophet (s), on more than one occasion, nominated 'Ali ibn Aḅ-ṭ̣lib as his successor and declared that the issuer of this decision was Almighty Allah.

² Although he declared before everybody that the Prophet (s) did not nominate anybody for his succession in the leadership of the Islamic nation, Aḅ-Bakr, in his final hours, nominated `Umar ibn al-Khaṣṣ̣ib as his successor and the coming leader. The latter, however, invented a funny council to elect the leader to succeed him. This system was called the Sḥṛj̣. For details, see the books of the Islamic history.

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Khosrow –king- of the Arabs.” Everybody knew that Islam has been empty of royalty or aristocracy. In the sight of Islam, all Muslims are of the same class. Nothing distinguishes them except piety and charity.

It is ironic that Mu'jwiyah who opposed Islam openly and was forced to accept it so as to save himself from killing; it is ironic for such an individual to be described as the king of the Arabs. In the holy Qur'jn, Mu'jwiyah and his family are described as the doomed tree.¹ In many texts related authentically to the Prophet (s), the Umayyad dynasty is cursed. After all, they are only slaves of Muslims although the Prophet released them and they have been named ‘the Released Ones.’

In abstract, a view at the events of Karbalj and the ordeals faced by the Ahl al-Bayt (a) proves that they, primarily, are the results of the plot of Saqefah and the spurious forgery of Shfrj. Moreover, these two unfounded systems have been the reason beyond all the ordeals of Muslims during history.

In point of fact, the greatest and the most constructive service to be presented to the Islamic nation is to hint at, propagate for, and refer to the Ahl al-Bayt's numerous, genuine merits and elevated idealities since these matters leave direct influence on the spread of virtue and moral standards and the development of behavior. The Ahl al-Bayt (a) have been acting, through their words, deeds, and behaviors, as rays of Almighty Allah's illumination, since they are, as is proved by authenticated reports related to the Prophet (s) who ‘does not speak out of desire’, the ships of salvation of the Islamic nation and the matches of the Book of Allah.

¹ See the exegesists' explanation of the Qur'jnic Verse: “And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you and the cursed tree in the Qur'jn as well but a trial for men; and We cause them to fear, but it only adds to their great inordinacy. (17:60)”

The Life of Lady Zaynab — 49

The life accounts of the Ahl al-Bayt have been schools of God-fearing, genuine faith, and struggle against the wrong. They dedicated their lives to the Almighty and acted perfectly sincerely for His sake. Thus, the life account of any of them is no more than a record of model items of God-fearing and obedience to the Lord. They spent their days with fasting and spent their nights with prayers and recitals of the Holy Book of Allah.

The Ahl al-Bayt (a), men and women, acted earnestly for spreading knowledge, wisdom, and high moral standards among people. They also spent their lives with distributing their charity among the needy, acting kindly to the miserable, struggling intently against the wrong, and exerting all possible efforts for opposing injustice and the unjust individuals no matter how strong they were, and which positions they held.

They adopted the issues of the Islamic nation so bravely; therefore, they were exposed to killing at the hands of the unjust rulers who held the reins of the Islamic nations wrongfully.

Among the individuals of the Ahl al-Bayt (a) to whom all the previous activities and descriptions are applicable is Lady Zaynab daughter of Imam `Alī (a) who contributed in raising the word of Allah on this earth and struggled intently against the oppressors and had to suffer the most horrible adversities and misfortunes for this sake. After the killing of her brother Imam al-°usayn (a), Lady Zaynab, as well as the other harem of the Prophet's household, was taken as captive and had to be present before the bastard `Ubaydullāh ibn Ziyāḍ who was given the position of the governorship of two Islamic provinces.

Before `Ubaydullāh, Lady Zaynab showed such remarkable courage that he could not control himself when he hurried towards her to beat her.

The caravan of the Prophet's household then was taken to Syria where they had to be present before Yazīd ibn Mu'īwiyah. Before this criminal descendant of the mortal

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enemies of Islam, Lady Zaynab delivered her historical speech, which is considered as the most important document that condemned and decided as illegal the Umayyad State and its partisans.

For the sake of Islam, this granddaughter of Prophet Muḥammad (s) had to suffer horrifying adversities and misfortunes, and due to her heroic situations and honorable struggle against wrong and oppression, women of this world must take her as their model and through a deep understanding of her pioneership of struggle against wrong, all women should recognize their roles in adopting the issues of justice on this earth.

THE LIFE OF LADY ZAYNAB

To throw light upon the odorous memories and to work perseveringly for obtaining the items of such memories; these two things cast on souls good manners, virtues, and acquaintance with the conducts of the past personalities who were characterized by high merits, piety, righteousness, and decency.

Thus, the noble, deep-rooted character of Lady Zaynab should not be passed over because she has contained all points of immaculacy, majesty, dignity, and distinguished origin. She has also possessed renowned bearings in the fields of perseverance on the principles, courage, eloquence, and full-heartedness in addition to asceticism, chastity, piety, holiness, and magnanimity.

On that account, it is necessary for seekers of merits and fact-finders to adopt from her precious life account and please the ears by listening to her admirable, odorous memories so as to take from her a model of self-disciplining, knowledge, and aspiration.

Let us now refer to a brief presentation of the life of Lady Zaynab.

LINEAGE

Lady Zaynab enjoyed the most exalted lineage since she ramified from the tree of prophecy and Imamate and combined all the elements of honor and dignity. The family of Imam `Alī (a) has been the most elevated all over history in fields of struggle against wrong and adaptation of the issues of human rights. For the sake of these issues, sons

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and descendants of Imam `Alī (a) have provided hundreds of martyrs.

Lady Zaynab's grandfather, from the maternal side, was Prophet Mu'ammad (s) who exploded springs of knowledge and wisdom on this earth, founded the features of civilization and development, constructed a noble society controlled by justice and law, smashed the customs, superstitions, and pagans of the savage, tribal society that prevailed in the Arab Peninsula, called for worshipping the One Creator, and brought to his nation abundant goodness. Indeed, Almighty Allah sent Prophet Mu'ammad (s) as mercy for humankind.

From this great personality, Lady Zaynab inherited defense of the right and struggle for elevating the Word of Allah highly.

Her grandmother, from the maternal side, was Khadċjah who supported Islam in its darkest days, struggled for sake of Allah in the ever-best way, and spent her entire fortune for sake of her religion. She therefore has been one of the two supports on which Islam relied in existence. The Prophet (s) used to appreciate for his loyal wife her situation in her life and after her death.

From this great grandmother, Lady Zaynab inherited the highest moral standards and perseverance on principles. Copying her grandmother, she supported her brother, Imam al-°usayn (a), in his revolution and supplied his great uprising with elements of eternity.

Lady Zaynab's father is Imam `Alī Amċr al-Mu'minċn (commander of the faithful believers): chief of the prophets' successors, leader of the pious ones, and head of the worshippers. `Alī was the representative, successor, and heir of Prophet Mu'ammad (s). His merits are innumerable and his situations for sake of Allah are incomparable. He was the most knowledgeable, the most self-possessed, the most magnanimous, the most generous, the most ascetic, the most courageous, the most reputable, the best worshipper,

the most loyal, the most faithful, and the most pious among Muslims.

Historians have recorded unanimously that Lady Zaynab was imitating her father in behavior, knowledge, and conduct. She, too, adopted positively all of her father's goals and situations for sake of supplying Islam with elements of continuity. Hence, she, along with her brother Imam al-°usayn (a), could thwart the Umayyad infidels' plots aimed at wiping out Islam and replacing it with the pre-Islamic customs.

Lady Zaynab's mother was Lady Fīṣimah al-Zahrī' the Veracious (a) who was a copy of her father in adoration of Allah, piety, self-discipline, knowledge, virtue, clemency, veneration, and the other features of perfection. Her father named her as the Chiefess of the Women of the World.¹ From this cause, her father addressed his best words of laudation and respect to his daughter who was the ideal woman on this earth.

¹ Besides Prophet Muḥammad (s), Fīṣimah al-Zahrī' the Veracious (a) was praised by everyone who lived in her time. Ibn °ajar al-`Asqalīni, in his *al-Iḥṣābah*, records that `Ā`ishah, the Prophet's wife, said: "Except Prophet Muḥammad (s), nobody is preferred to Fīṣimah." `Abduļḥ ibn `Abbīs said, as it is recorded in the previous reference book: "The best women of Paradise are four: Khadċjah, Fīṣimah, Mary, and ʿasiyah –the Pharaoh's wife."

Al-Bukḥri, in his *al-`aḥḍiḥ*, and Muslim, in his *al-`aḥḍiḥ*, record the following:

Al-Musawwir ibn Makḥramah quoted the Prophet (s) saying, "Fīṣimah is a piece of me. Whatever hurts her is certainly hurting me and whatever pleases her is certainly pleasing me."

'Ali (a) reported the Prophet's addressing to Fīṣimah: "Fīṣimah, most surely Allah is pleased when you are pleased and enraged when you are enraged."

Finally, reference books of Islamic history and narration are full of reports relating the elevated standing of Fīṣimah al-Zahrī' the Veracious (a).

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This was the mother, educator, and instructor of Lady Zaynab who was nourished on all features of human perfection.

Let us also refer briefly to the grandfather and grandmother of Lady Zaynab from the paternal side.

Abġ Tġlib, father of Imam `Alġ (a), was the protector of Islam as he defended Prophet Muġammad (s) so bravely and suffered in this course unbearable troubles. Only under the guardianship of Abġ Tġlib could Prophet Muġammad (s) propagate for his divine mission and spread his principles fearlessly. With the demise of his protector, the Prophet (s) expressed his great loss and grief. He therefore called that year as ‘year of grief’. After the demise of Abġ Tġlib, the enemies of the Prophet (s) agreed on assassinating him, but Allah saved and ordered him to flee to Yathrib and let his cousin, `Alġ, sleep in his bed for making the assassigators understand that he was still there.

From this great personality, Lady Zaynab drew the best lessons of defending the principles.

Lady Zaynab’s grandmother was Fiġimah bint Asad; an example of faith and purity. On her hands, the Prophet (s) was brought up and treated so kindly and tenderly since she used to take care of him rather than her sons and bestow upon him with all colors of sympathy and love. Hence, she was highly respected by him; when she departed life, he (s) dressed her his own shirt and laid down in her grave as expressions of his great love for her.

From this great mother, Lady Zaynab learnt the best lessons of love and support for sake of her religion and its legal leaders.

We, also, should not neglect the fact that Imam al-°asan and Imam al-°usayn (a) participated in composing the unparalleled personality of their sister, Lady Zaynab, since she spent a long term of her life under their custody.

The two Imams' merits and virtues are too many to be contained. As a result, the Prophet (s) called them 'Chiefs of the Youth of Paradise.'¹

Lady Zaynab imitated the morals and ethics of Imam al-°asan (a) who was known of his composure and liberality in addition to all the high moral standards. As he noticed that his grandfather and parents take care of Zaynab, Imam al-°asan encompassed her with very much love and compassion and preferred her to the other harem of the Prophet's household.

Imam al-°usayn's relation with his sister Zaynab has been the melody of seekers of human perfection. She could occupy his feelings and emotions for the genuineness of her estimation, elevation of her ethics, and high moral standards. She was the most dependable in the sight of Imam al-°usayn (a) who used to take counsel with her in all of his affairs. She also accompanied him in all the stages of his revolution. Without Lady Zaynab's struggle, efforts, and honorable situations, the revolution of Imam al-°usayn (a) would have been lost. As an example of Lady Zaynab's great standing in the sight of her brother Imam al-°usayn (a) is that when he bade her the last farewell on the day of 'ashfari', he asked her to mention him in her Night Prayer.²

Through the second part of this book, we will refer to sections of the unmatched relation between Imam al-°usayn (a) and his sister, Lady Zaynab.

THE BLESSED NEWBORN

The life of the Prophet's family was highly flourishing with the existence of the two Imams al-°asan and al-°usayn (a) who occupied their grandfather's heart completely. Their parents, too, were highly delighted as they saw their two sons before them and as they saw the Prophet's love for

¹ See *Yanjbø' ul-Mawaddah*; 196.

² See *Zaynab al-Kubri*; 60.

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them. Once, he (s) expressed his love for these two sons by saying:

هَذَانِ رَيْحَانِ تَائِي مِنَ الدُّنْيَا.

“These two are my only basils that I take from this world.”¹

In the midst of this delightful atmosphere, Lady Fijimah al-Zahri’ became pregnant for the third time. Everybody, including the Messenger of Allah (s), was waiting for the new baby.²

With more delight and pleasure, Lady Fijimah gave birth of a she-baby who would exceed all Muslim women in fields of faith, honor, chastity, and perseverance on the principles. The Ahl al-Bayt and the Prophet’s companions received the news of the birth of Lady Zaynab with gladness.

Imam `Alç (a) hurried to take his newborn, kissed her frequently, and held the Shariite ceremonies of newborns. The Imam (a) recited azan³ in his newborn’s right ear and iqimãh⁴ in the left. Hence, the first voice that penetrated the newborn’s hearing was her father’s, shouting:

Allãhu Akbar —Allah is the Greatest...

Lã ilãha illa (a)llãh —there is no god but Allah.

¹ See *Kenz al-'Ummil*; 7/110, al-Bukhãri’s *al-`a`ç*; Chapter: Kitãb al-Adab, *Majma' al-Zawã'id*; 9/181, and Ibn 'Asãkir’s *at-Tãrikh*; 13/39.

² Though some historians say that the first she-baby of Lady Fijimah al-Zahra’ was Ruqayyah, nicknamed Ummu Kulthãm, most of historians have proved Lady Zaynab’s having been Lady Fatima’s first she-baby. As evidence, in the reign of the Umayyad State when the Ahl al-Bayt and their partisans were persecuted, anyone who wanted to relate something to Imam Ali, he would say, “Father of Zaynab said so-and-so.” This is because Zaynab was the elder daughter, and the enemies did not realize this nickname. See Ibn Abu al-Hadid, *Sharh Nahj al-Balaghah*.

³ Azan is the call to prayer.

⁴ Iqimãh is the prefatory statements of the ritual prayer.

These great words found a strong ground in the inner self of Lady Zaynab. They, later on, became the most significant elements of her personality. In the future, she would adopt the calling to the true application of these words for which she would encounter horrible adversities.

As soon as he was informed about the news of the giving birth of this newborn, the Prophet (s) hurried to his daughter's house, embraced the newborn to his chest warmly, and began to weep. It was a surprising view for the mother, Fīṣimah al-Zahrī, to see her father's tears drop on his face, "What for are you weeping, father?" asked she.

"Fīṣimah," said the father (s) with sad tone, "you should know that this daughter will have to suffer horrible misfortunes and tragedies after my and your demise."¹

At these moments, the Prophet (s) perceived the horrifying hardships that would afflict his granddaughter. Naturally, Fīṣimah al-Zahrī (a) participated in her father's griefs at these moments. Then the close friend of the Ahl al-Bayt, Salmīn, came to congratulate on that occasion but he found the household sinking in griefs and unhappiness. Hence, he also participated in that ceremony of consolation.²

CHOOSING THE NAME

The blessed mother carried her newborn to the father and asked for choosing a name for her.

"I will not precede the Messenger of Allah in such a matter," answered the father modestly. He then took the newborn and asked him to choose a name for her.

"I will not precede my Lord in such a matter," answered the Messenger of Allah modestly.

From the Heavens then ascended Archangel Gabriel to say to the Prophet, "This newborn's name is 'Zaynab'.³ Almighty Allah has chosen this name for her."¹

¹ See *Aṣ-ṣirj al-Mudhahhab*; 38.

² See *Baṣalatu Karbalj*; 21.

³ In Arabic, the word 'Zaynab' is a name called on a

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She was also given the nickname ‘Ummu-Kulth£m’ or ‘Ummu-al-°asan’.²

EPITHETS

Epithet is a word or phrase expressing a quality or attribute regarded as characteristic of the person or thing mentioned.³ Epithets, then, show one’s mental characteristics, whether good or bad. Thus, Lady Zaynab had many epithets that expressed some aspects of her personality.

1) AL-`AQ«LAH

The Arabic `Aqçlah means the gentlewoman who is honorable among her people and venerated in her house.

Lady Zaynab was such an honorable and virtuous lady that all her descendants have been called Ban£ al-`Aqçlah—sons of the gentlewoman.

During the journey of Imam al-°usayn (a) from Medina to Karbalj, Lady Zaynab was the chiefess of the harem and was obeyed and respected by everybody.

It is to add that she was also called ‘Aqçlatu Bani H;shim—the gentlewoman of the Hashemites,’ and ‘Aqçlat ut-±jlibiyyçn—the gentlewoman of the sons (and descendants) of Ab£ Tjlib.’

2) AL-´ªLIMAH

For her supreme knowledge, Lady Zaynab was called ‘al-ªlimah—the she-knowlegeable-. Historians have confirmed that she was an authority for Muslim ladies who used to refer to her in their religious affairs. Of course, she received

handsome, odorous tree. (see Ibn Manzh£r’s *Lisjn al-‘Arab*, vol. 6 p.88)

¹ See *Zaynab al-Kubrj*; 16-7.

² See *Zaynab al-Kubrj*; 17.

³ Excerpted from the *Oxford Talking Dictionary*. Copyright © 1998 The Learning Company, Inc.

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such knowledge from her grandfather, parents, and brothers who were the sources of knowledge for the Islamic ummah. Furthermore, Lady Zaynab has had similar epithets, such as ‘al-‘arifah —the well-versed-‘ and ‘al-Muwathaqaḥ —the trustworthy-.’

3) ʾABIDATU ʾALI-`ALḤ

Lady Zaynab was recognized also as being distinguished worshipper among Muslim ladies. She committed herself to all the recommendable rites of Islam to the degree that even at the most horrible night of her life –i.e. the night of the tenth of Muḥarram, 61 AH - she offered the supererogatory prayers. Thus, she was called ‘ʾabidatu ʾali-`AlḤ —the she-worshipper of `AlḤ’s household’.

4) AL-KʾMILAH

In all aspects of human perfection, Lady Zaynab preceded everybody and occupied the leading position. She therefore is called ‘al-Kḥmilah —the perfect-.’

5) AL-FʾDHILAH

Because of her great jihad, service for Islam, and steadfastness for sake of Allah, Lady Zaynab’s virtue has exceeded all limits and, therefore, she was proudly conferred with the epithet of ‘al-Fḥdhilah —the virtuous.’

6) AL-`IDDḤQAH AL-`UGHRʾ

Like her mother who is known as the Senior Veracious, Lady Zaynab was so veracious that she gained worthily the epithet of ‘al-`iddḤqah al-`ughrḥ— the Junior Veracious Lady.

7) UMM AL-MA`ʾIB

Because she had to suffer various and innumerable misfortunes all over her lifetime, Lady Zaynab was called Umm al-Ma`ḥib –Mother of misfortunes-.

Let us refer to some of these misfortunes that she saw in a period of about one month:

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- 1) She saw al-°urr ibn Yazød force Imam al-°usayn to stop and reside in a desolate place.
- 2) She saw the Imam's few companions in comparison with the great numbers of the enemy's army.
- 3) She saw most of the Imam's so-called partisans abandon him and join his enemies.
- 4) She saw the women's fear and worry when they had to reside in Karbalj'.
- 5) She saw the enemies deprive her people and her of water.
- 6) She had to take care of the children and women while they were crying out of thirst.
- 7) She had to witness her brother's feelings of disappointment and loneliness.
- 8) She had to witness the martyrdom of her two sons, as well as the other relatives and companions whom were martyred one by one. The martyrdom of al-'Abbjs however was the most disastrous for her.
- 9) She saw how Imam al-°usayn was without any supporter or helper, while he was seeking help.
- 10) She saw the cut off head of Imam al-°usayn lie on spearheads.
- 11) She saw the enemies attack her brother's caravan and women, trying to set fire on the tents.
- 12) She had to gather the scattered children and women who fled to everywhere in that desert.
- 13) She had to pass by the dead, severed body of her brother.
- 14) She had to ride on saddleless, lean camels and to help the children and women to ride on such animals.
- 15) She had to exert all efforts for taking care of the ill nephew and consoling him.

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16) She had to go through the scenes of being captives and driven from a town to another while people were looking at them as rebels.

It is narrated that the Holy Prophet (s) once said, "To weep for the misfortunes of Zaynab is as same as to weep for her brothers; al-Hasan and al-^ousayn."¹

YEAR OF BIRTH

Historians and narrators have had different opinions about the year of Lady Zaynab's birth. Some have referred to the fifth year after Hijrah,² others to the sixth, and a third party to the ninth. The last opinion however is inaccurate,³ and the most acceptable is the first.

¹ See Ja'far al-Naqdi, *Zaynab al-Kubrj*; 32.

² Hijrah is the emigration of Prophet Muḥammad (a) and his family and companions from Mecca to Medina in 622 A.D.; the Muslim era reckoned from this history.

³ Shaykh Ja'far al-Nadir, in his *Zaynab al-Kubrj*; p.18, refutes the narrations that Lady Zaynab was born in the ninth year of the Hijrah. He says:

"Despite the variance of narrations, Lady Fīṣimah al-Zahrī' the Veracious (a) died in the tenth or eleventh year of the Hijrah. If Lady Zaynab was born in the ninth year of the Hijrah, then when was Ummu-Kulthūm, her sister, born, and when was al-Muṣīn, the third son of Imam Ali, was born?"

On that account, it is understandable that Lady Zaynab was born in the fifth year of the Hijrah."

Besides, Shaykh al-Naqdi has referred to other facts proving this opinion.

EARLY LIFE

Lady Zaynab was brought up at the hands of Prophet Muḥammad, Imam `Alī, and Lady Fīṣmah the Veracious (a). In other words, she was brought up in the lap of the divine prophesy, spent her early life in the house of the divine mission, suckled the milk of the most perfect woman of all ages, and was nourished at the hands of the Commander of the Faithful Believers. Hence, she enjoyed a divine upgrowth and spiritual education and received garments of elevation, eminence, chastity, and decency. After the demise of Prophet Muḥammad (s) and his daughter Fīṣmah (a), Imam `Alī married Umīmah¹ who took care of Lady Zaynab perfectly since this lady was known of her piety and submission to the Lord.

Lady Zaynab, hence, was covered by the most exalted colors of education, honor, dignity, mercy, and compassion. She learnt from the behaviors of her parents and brothers many things that composed her perfect personality.

For instance, whenever she visited her brother Imam al-°usayn, he would stand up as a sign of reverence and respect for her. Whenever she wanted to visit the holy tomb of her grandfather, her father and two brothers used to accompany her. They also used to extinguish any light so that nobody would see her.²

She was really the inheritor of Imam `Alī's values, moralities, and ethics. To the scholars and narrators of °adhth,³ Lady Zaynab enjoyed a great position. They,

¹ Umīmah is the daughter of Zaynab stepdaughter of Prophet Muḥammad (s). Implementing the will of Fīṣmah al-Zahrī', Imam Ali married Umīmah after the demise of Lady Fīṣmah. It is also worth mentioning here that Umīmah was greatly respected by Prophet Muḥammad (s).

² See aṣ-ṭabarī's al-Mu'jam al-Kabīr as related to Yaḥyā al-Mizīnī.

³ °adhith is the body of traditions concerning the sayings and

therefore, used to refer to Imam ʿAlī, during the Umayyad reign who banned any mention to the Imam’s name, by saying ‘Father of Zaynab reported...’

SCHOLARLY CAPACITIES

From early life, Lady Zaynab was marvelous in intelligence and cleverness. She learnt by heart the holy Qurʿān and the Prophet’s sayings regarding Islamic laws, rules of education, and principles of ethics. She also memorized the famous, confounded the speech of her mother, Lady Fāṣimāh al-Zahrī (a), that she delivered in the Prophet’s Masjid protesting against Abū Bakr’s usurpation of the Islamic ummah’s leadership, which was the right of Imam ʿAlī according to the instructions of Almighty Allah and Prophet Muḥammad (s), as well as confiscation of Fadak that the Holy Prophet (s) had given to her as gift within earshot of all Muslims. In addition to many other narrations, she narrated her mother’s speech when the Muslim ladies visited her in her final disease.

Her father, too, was greatly admired by her sharp cleverness. One day, she asked him, “Father, do you love us?” He answered, “Of course I do, daughter. I do love you because you are the fruit of my heart.” She replied politely, “Father, love is exclusively for Almighty Allah, while it is compassion which is for us.”¹

As he was teaching her the numbers, he asked, “say: one.” She said, “one.” As he asked her to say “two,” she kept silent. “Why do you not say: two?” asked the father. She answered, “A tongue which pronounces ‘one’ cannot

doings of the Prophet Muḥammad (s).

¹ see *Zaynab al-Kubrī*; 53.

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say ‘two.’”¹ As he heard this great answer, he father kissed and embraced her.²

She also used to say:

مَنْ أَرَادَ أَنْ لَا يَكُونَ الْخَلْقَ شَفَعَاءَهُ إِلَى اللَّهِ
فَلْيَحْمِدْهُ. أَلَمْ تَسْمَعْ إِلَى قَوْلِهِ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.
فَخَفِ اللَّهَ لِقُدْرَتِهِ عَلَيْكَ، وَاسْتَحْ مِنْهُ لِقُرْبِهِ مِنْكَ.

“Anyone who intends not to have the creatures as interceders for him before Allah should praise Him. Listen to His saying: ‘Allah listen to anyone who praises Him.’ Hence, one should fear Allah for He has ability over him, and should feel shy of Him for He is very close to him.”³

This statement in fact implies that she was so virtuous and perfectly adhered to Allah.

Moreover, she represented her brother, Imam al-^ousayn (a) whenever he would be absent. Hence, Muslims used to refer to her in the questions of the Islamic laws. For her extensive knowledge, Imam Zayn al-^abid^on (a), ‘Abdull^h ibn Ja’far, Lady Fⁱṣimah daughter of Imam al-^ousayn, Mu’ammad ibn ‘Amr, and ‘Aṣⁱ ibn al-Sⁱb used to report her sayings.⁴

In Kufa and during her father’s reign, Lady Zaynab had special sessions to which Muslim ladies used to come for listening to her precious lectures about Islam and exegesis of the Holy Qur’^ān. She thus was the most trustworthy reference from whom Muslim ladies used to take concerning questions about Islam, moral instructions, and general ethics.

¹ This means that one who believes honestly in the oneness of Almighty Allah must never betake another as god.

² See *Rayi’^on al-Shar’^oah*; vol. 3 p.54, and ‘^ojjj ‘Abd-ul-H^odi al-Shehrist^oni’s *Yan^oḅ^o’ al-Ra’^omah* (3) p.8. This narration is also recorded by Ibn ‘As^okir, Ibn Mandah, and ‘Al^o Mullah al-Q^ori.

³ See Sayyid Mu’^osin al-Am^on al-^oamili, *A’^oy^on al-Sh^o’^oah*; vol. 7, p. 140.

⁴ See B^oqir Sharḥ al-Qarashi’s *al-Sayyidah Zaynab*.

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For her tremendous virtue too, ‘Abdullāh ibn ‘Abbās¹ frequently asked her for answers of questions that he ignored. He also reported, proudly, a good number of narrations on her authority. In this regard, he would say:

حَدَّثَنَا عَقِيلَتَا زَيْنَبِ بِنْتِ عَلِيٍّ ...

“Our ‘Aqqlah² (i.e. the honorable gentlewoman), Zaynab daughter of ‘Alī narrated to us that... etc.”

One of his reports that he related on the authority of Lady Zaynab was Lady Fīṣmah al-Zahrī’s famous speech in the Prophet’s Masjid.

She also represented Imam Zayn al-‘abidīn (a) during his illness. About her, he (a) said:

إِنَّهَا عَالِمَةٌ غَيْرُ مُعَلِّمَةٍ.

“She is so knowledgeable that she does not need other’s knowledge.”³

Finally, she was the most eloquent speaker in Islam; she could shake the enemies’ emotions, disorder the public opinion, and provoke the publics against the Umayyad ruling regime when she delivered her famous speeches in Kufa and Damascus. In fact, these speeches hint at her precious cultural and literate fortunes.

In addition, the reasons beyond her peculiar scholarly capacity may be mentioned in the following points:

1) She was always pious and observant towards the Almighty Allah’s commandments and instructions. To be God-fearing and pious achieves knowledgeability and notable learning. This is clear in Almighty Allah’s saying:

﴿ تَتْلُو آيَاتِهِ لَعَلَّ هُمْ يَتَّقُونَ ﴾ [Al-Baqara: 129]
﴿ تَتْلُو آيَاتِهِ لَعَلَّ هُمْ يَتَّقُونَ ﴾ [Al-Baqara: 129]

¹ ‘Abdullāh ibn ‘Abbās is regarded as the grand authority of the Islamic ummah for his knowledge in ‘adāth and Islamic laws.

² ‘Abdullāh ibn ‘Abbās used to say “our ‘Aqqlah” because he belonged with a kinship to Prophet Muḥammad (s).

³ See al-ḥabirī’s al-Iḥtijj, p. 166.

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“And be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.” (2:282)

Lady Zaynab was so God-fearing and pious. She dedicated a good time of her daily activities to her Lord; she was sinking in praising and glorifying Him. At nights when sounds calm and eyes sleep, she used to turn her face and heart towards her Lord with teary eyes, fearful heart, and hopeful mind to say confidently:

يَا مَنْ لَيْسَ الْعِزُّ وَتَرَدَّى بِهِ وَتَعَطَّفَ بِالْمَجْدِ وَتَحَلَّى
بِهِ، أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَمُنْتَهَى الرَّحْمَةِ
مِنْ كِتَابِكَ وَيَاسْمِكَ الْأَعْظَمِ وَجَدِّكَ الْأَعْلَى وَكَلِمَاتِكَ
الَّتَامَاتِ الَّتِي تَمَّتْ صِدْقًا وَعَدْلًا أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ
وَأَلِ مُحَمَّدِ الطَّيِّبِينَ الطَّاهِرِينَ وَأَنْ تَجْمَعَ لِي خَيْرِي
الدُّنْيَا وَالْآخِرَةَ.

O You Who dresses and adorns Himself with valor! O You Who deigns and dons Himself with glory! I implore to You by the seats of might in Your Throne, by the utmost of mercy in Your Book, by Your Grandest Name, by Your most high Majesty, and by Your Perfect Words that have been accomplished truly and honestly, [I implore to You] to send blessings upon Mu'ammad and the family of Mu'ammad and to arrange for me the good of both this world and the world to come.

- 2) Lady Zaynab was well known of her unparalleled intelligence, apposite opinion, and wisdom. Her words were as regulated as necklace and her opinions were to the point. She was the ideal of eloquence and expressiveness. Allah gifted her the utmost of knowledge, morality, composure, religiousness, and ethics. This is not strange since she was the granddaughter of the Holy Prophet, the daughter of the model parents of Islam, and the sister of the two Chiefs of the Youths of Paradise. In her grandfather, Lady Zaynab takes pride saying:

وَمَنْ كَجَدِّي النَّبِيِّ الْعَرَبِيِّ الْهَاشِمِيِّ الْقُرَشِيِّ الَّذِي
اصْطَفَاهُ اللَّهُ تَعَالَى وَاخْتَارَهُ لِيُبَيِّنَ لِلنَّاسِ طَرِيقَ
الْحَيَاةِ مِنْ خَيْرٍ وَشَرٍّ فِي أَسْلُوبِهِ الْعَذْبِ الْجَمِيلِ
وَعِبَارَتِهِ الطَّلِيَةِ الْمُمْتَعَةِ الَّتِي تَفِيضُ رِفَةً وَحَنَانًا
وَعَطْفًا وَإِشْفَاقًا.

“None is like my grandfather; the Arab, the Hashemite, and the Qurayshite Prophet whom is selected by Allah, the Elevated, for guiding people to the path of life in its good and evil branches, and he did in such a handsome approach and pleasant, articulate statements full of softness, tenderness, sympathy, and compassion.”¹

- 3) She was taught by the most knowledgeable pair in Islam; her father and mother, and it is so natural that a student of these persons would be so intelligent and knowledgeable.

About Lady Zaynab’s acumen and sagacity, let us listen to the following narration recorded by Ibn °umayd in his book entitled *al-Musnad*, and al-Yifī’ in *Mir’at al-Zamīn*:

One day, Imam al-Hasan and Imam al-°usayn were discussing some of their grandfather’s sayings, “The Halal is obvious and the Haram is also obvious, but between these two there are many dubious matters most of people ignore. To avoid such dubious matters is acquittal for the religion and the honor, while to fall in such dubious matters is plunging into the Haram. A shepherd who grazes about a shelter will decisively pasture in it. There is a shelter to every kingdom, and the shelter of Allah is what He deems unlawful. There is too a single morsel in each one’s body; when this morsel be good, the whole body will be so, and when this morsel be bad, the whole body will be so. This is the heart.”²

Commenting on this statement, Lady Zaynab said:

¹ See M&S; Muḥammad ‘Ali, *al-Sayyidah Zaynab*, 69.

² This hadith is recorded by al-Bukhari in his *al-Sahih*.

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Listen to me, Hasan and ʿUsayn! Your grandfather, the Messenger of Allah, has acquired the ethics of the Lord. It is Almighty Allah Who disciplined him so perfectly. In this regard, the Prophet says, ‘My Lord has disciplined me, and He has done so perfectly.’

None is like my grandfather; the Arab, the Hashemite, and the Qurayshite Prophet whom is selected by Allah, the Elevated, for guiding people to the path of life in its good and evil branches, and he did in such a handsome approach and pleasant, articulate statements full of softness, tenderness, sympathy, and compassion.

The Halal is obvious and the Haram is also obvious, but between these two, there are many dubious matters. Accordingly, the religion is of three degrees; Halal, Haram, and dubious matters. The Halal is what Allah, the Exalted, has deemed lawful by way of a text in the Holy Qurʾān or through the explanations of the Prophet, such as the legality of purchase and vendition...

The Haram is whatever Allah has deemed unlawful in the Holy Qurʾān. It is also the contrary of the Halal.

The dubious matter is everything that is unknown whether Halal or Haram.

A faithful believer who intends to achieve happiness in this world and bliss in the world to come must perform all that which Allah has made incumbent, follow the path drawn by the Holy Qurʾān, take my grandfather, the Prophet, as example, and go away from the dubious as much as one can.

To avoid the dubious matters is acquittal for the religion and the honor and also purity for both. It also achieves sincere obedience to the Lord. “Now, surely, sincere obedience is due to Allah alone. (Qurʾān; 39:3)”

For those who follow the line of the dubious matters, it is not safe to have their feet slipped and, thus, they commit unlawful deed. There is a shelter beside each possession, but the shelter of the All-king is what He

deems unlawful. The Holy Prophet says, ‘Avoid the unlawful and you will be the most pious.’

Allah the Exalted has put in each human being a minute gem and morsel; when it be good, the whole body will be good, pure, and clear from filth, impairments, and acts of disobedience to the Lord of the Worlds. This is the heart. If one’s heart is sound, he will be attentive to the affairs of his religion and the principles of its law, and will see real happiness lie in straightness on the lights of the guidance of the Holy Qur’ān and the Sunnah. Those who follow this straight path and these divine instructions will be within the winners on the Day of Resurrection.

Our life is in fact only a stage among many stages that lead either to Paradise or to Hell. Death will be the end, and no blame falls after it. Nothing is after this world except Paradise or Hell.”

As she finished, Imam al-°usayn said to her, “How great you are! You are surely from the tree of prophecy and the core of the Divine Message.”

She once said:

“My grandfather has decided for us (i.e. women) rights that are incumbent upon our husbands in the same way as he has decided rights for our husbands that are incumbent upon us.” In this regard, the Holy Qur’ān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ عَظِيمًا ۝ وَالَّذِينَ هُمْ يُغْتَابُونَ وَهُمْ يُغْتَابُونَ اللَّهَ عَظِيمًا أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَبْصُرُ مَا تَعْمَلُونَ ﴿٢٢٢﴾

And they have rights similar to those against them in a just manner, and the men are a degree above them. (2:228)

My noble Grandfather also says:

‘A woman who offers the five obligatory prayers, observes fasting on the month of fasting, guards her chastity, and obeys her husband shall have the choice to enter Paradise from any gate she likes.’

Ibn ‘Asķir, in his *al-Tjrkħ*, records the following:

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After she arrived in Egypt, Lady Zaynab once came over an indisposition. The chiefs of Egypt decided to fetch her a physician, but she refused saying:

“We are not among those who hope for this world or for perpetuation in it. We are the Household of Prophecy and the most desirable meeting for us is the meeting of our Lord. A physician, however, cannot change one’s decided term of death.”

Ibn ʿumayd, Abu ʿaʿim, and Ibn Abu Shaybah narrated that ʿAbdullah ibn ʿAbbās said:

Once, Lady Zaynab recited Allah’s saying:

... ٱٱٱٱٱٱٱٱٱٱٱٱٱٱ ٱٱٱٱٱٱٱٱٱٱٱٱ

ٱ ٱٱٱٱٱٱٱٱ ٱٱٱٱٱٱٱٱٱٱٱ ٱٱٱٱٱٱ ٱٱٱٱٱٱٱٱٱٱٱٱٱٱ

O you who have wrapped up in your garments... and (also) a party of those with you.

She then commented:

“Thanks to Allah, we are included with this party [of those who are with the Prophet].”

The evidences on Lady Zaynab’s eloquence and rhetoric are her addresses in more than one occasion. These addresses changed the public opinion against Yazʿd and the Umayyad State and showed the real goals of Imam al-ʿusayn’s revolution. Later on, these addresses will be referred to in details.

Lady Zaynab enjoyed a peculiar rank in the world of mysticism. In this regard, ʿAllīmah al-Burghīni says:

“Lady Zaynab’s spiritual rank is very high to that of the Immaculate Imams...”

Al-Rīwandi, in *al-ʿirz al-Mudhahhab*, says:

“In addition to her high spiritual rank, Lady Zaynab comes after her mother in virtue, high merit, peculiarity, majesty, knowledge, infallibility, chastity, illumination, light, honor, and splendor.”

Muḥammad Rīḳī al-ʿifāḥīni, in *Jannat al-Khulʿd*, records:

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“Lady Zaynab was the nearest to her parents in eloquence, asceticism, management, and courage. After the martyrdom of Imam al-°usayn, she was the custodian of her family members and, furthermore, the Hashemites.

Ibn ‘Anbah, in *Ans; b al-±jlibiyyçn*, says:

“Lady Zaynab is distinguished by her innumerable merits, elevated peculiarities, praiseworthy characters, admirable habits, remarkable prides, and manifest virtues.”

MARRIAGE

When Lady Zaynab attained maturity, famous celebrities competed with each other for asking for her hand. Her father, however, refused them all.

‘Abdull; h son of Ja´far son of Ab£ T; lib also asked for her hand. He was one of the noblest men of the Hashemites and one of the most generous men of the Arabs. Besides, Imam ´Alç (a) loved him very much. He therefore responded to him and accepted to give him Lady Zaynab in marriage.

‘Abdull; h’s father was Ja´far who is described as the most similar to the Holy Prophet (s) in morality and nature.¹ He was one of those who preceded others in embracing and defending Islam. He emigrated twice—one to Abyssinia and the other to Medina, and was well known of his pity and sympathy to the poor and paupers. Like his brother Imam ´Alç, Ja´far was very much respected by the Prophet of Allah (s) who housed him next to his Masjid because he recognized Ja´far’s strong faith and sacrificing himself for sake of Islam.

In the eighth year after Hijrah, the Prophet (s) appointed Ja´far as the commander of the Muslim army in their

¹ See Ibn °ajar al-‘Asqal; ni, *al-Istç’; b fi Ma´rifat al-A¥’; b*; vol. 1, p. 242.

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campaign at Mu'tah. In this battle, Ja'far had been martyred after his two arms were severed because he held fast on the pennon. About this situation, the Holy Prophet (s) said:

“Allah the Exalted shall have given Ja'far two wings with which he will fly in Paradise everywhere he wishes, instead of his two severed hands.”

Ja'far therefore is named 'Dhu'l-Janjāyn' (the two-winged). The martyrdom of Ja'far was one of the most difficult misfortunes that the Prophet (s) had to encounter. Hence, he (s) said:

“For Ja'far and his matches, weeping should be ceaseless.”¹

'Abdullāh's mother was the great lady Asmā bint 'Umays. She was within the earlier embracers of Islam. Accompanying her husband, she immigrated to Abyssinia where she gave birth of 'Abdullāh, 'Awn, and Mu'ammad. She then emigrated to Medina. After Ja'far's martyrdom, Asmā was married by Abū Bakr and gave birth of Mu'ammad who is one of the most celebrated men of Islam. When Abū Bakr died, Imam 'Alī Amr al-Mu'minīn married her, and she gave birth of a boy called Ya'yī.²

Asmā stuck sincerely to the Ahl al-Bayt (a) and had strong relationship with Lady Fāṣimāh al-Zahrī' (a). She reported about sixty ḥadīths directly on the authority of the Holy Prophet (s).

She acted as a tender mother for Imam al-°asan, Imam al-°usayn, and Lady Zaynab as soon as she entered Imam 'Alī's house as a wife. They therefore appreciated her situations, nice treatment, and tenderness.

She thus was an example of chastity, purity, and loyalty to the Ahl al-Bayt (a).

¹ See Ibn °ajar al-'Asqalīni, *Usd al-Ghjbah fi Ma'rifat al-'ajjbah*; vol. 1, p. 289.

² See Ibn °ajar al-'Asqalīni, *Usd al-Ghjbah fi Ma'rifat al-'ajjbah*; vol. 5, p. 271.

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ʿAbdullāh ibn Jaʿfar was such a nonesuch person that none, including his enemies, could hide admiration for his unparalleled personality. About him, Muʿwiyah ibn Abī Sufyān said, “ʿAbdullāh ibn Jaʿfar is worthy of all honor. He preceded everyone else to the noble deeds and qualities.”¹

He was loyal to the Ahl al-Bayt in general and Imam al-ʿusayn in particular, though he did not join the Imam’s caravan to Karbalāʾ. Historians have recorded that ʿAbdullāh held the biggest obsequies for the martyrdom of Imam al-ʿusayn, though his two sons were also martyred in the same time. During that ceremony, one of the slaves said to him, “We have suffered long because of al-ʿusayn!” As he heard this statement, ʿAbdullāh threw a sandal on that slave out of his rage and said, “Son of the fetid one! How dare you say such a thing about al-ʿusayn? By Allah I swear, had I been with him, I would not have left him before I would be killed there. To me, he is undoubtedly more favored than my two sons are. What makes my misfortune easy is that they were killed with him without complaint or impatience. Thanks to Allah, if I could not support al-ʿusayn during his fighting, my two sons did.”²

He was also well known of his generosity about which narrators have reported many marvelous stories. Because of the Prophet’s supplication to Allah for him, he was the richest among people of Medina. Besides, he was so virtuous. He reported many narrations on the authority of his uncle, Imam ʿAlī Amr al-Muʿminīn (a), and his two cousins, Imam al-ʿasan and Imam al-ʿusayn (a).

Lady Zaynab gave birth of four sons and a daughter; ʿAwn, ʿAlī al-Zaynabi, Muḥammad, ʿAbbās, and Lady Ummu-Kulthūm.

ʿAwn was virtuous and well-mannered. He accompanied his (maternal) uncle, Imam al-ʿusayn (a), to Iraq. In the

¹ See Ibn ʿajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*; vol. 5, p. 171.

² See Muḥammad ibn Jarīr al-ṭabārī *Tārīkh al-Umam wa al-Mulūk*; 4:357.

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battle of Karbalā, ʿAwn fought very bravely and took pride in his father, ʿAbdullāh, and grandfather, Jaʿfar.

After a brave round of fighting, ʿAwn was attacked by the vicious ʿAbdullāh al-ṭāʿī who could kill him.¹

Ummu-Kulthūm, daughter of Lady Zaynab, was famous for her beauty, chastity, and personality. She was highly respected by all people in general and the Hashemites in particular. As an attempt to curry favor with the Hashemites so as to find himself a respectful position in the Muslims' view, Muʿīwiyah ibn Abī Sufyān sent a missive to his governor in Medina, Marwān ibn al-ʿakam, ordering him to ask the hand of Ummu-Kulthūm, daughter of Lady Zaynab, for his son, Yazīd.

Marwān ibn al-ʿakam knew that Imam al-ʿusayn (a) would surely refuse and thwart the matter. He therefore postponed it as he looked for a proper opportunity. He seized the opportunity of Imam al-ʿusayn's travel and hurried to ʿAbdullāh ibn Jaʿfar who understood the whole matter. He said to Marwān that he should wait until Imam al-ʿusayn (a) would come back from his journey.

When the Imam was back, ʿAbdullāh rushed at him informing of the whole story. The Imam became very angry, for he rejected completely that his niece would become the wife of the sinful, lewd grandson of Abī Sufyān. He therefore hurried to his sister, Lady Zaynab, and asked her to bring her daughter, Ummu-Kulthūm, before him. When the daughter came, the Imam told that her cousin al-Qāsim, son of Muḥammad ibn Jaʿfar, would be the worthiest of marrying her. The mother welcomed, the daughter accepted, the father showed no rejection, and the Imam gave her a big dowry.

They kept the matter secret until the wedding night came. On that night, the Imam invited many personalities among whom was Marwān ibn al-ʿakam who thought that the invitation was held for announcing the Imam's acceptance

¹ See Shaykh al-Mufīd, *al-Irshād*, p. 268.

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of Yaz d's marriage to his niece, Ummu-Kulth m. Yet, he was disappointed when the Imam declared the marriage of al-Q sim to Ummu-Kulth m. Marw n reported the matter to Mu'awiyah who, accordingly, felt malice towards the Imam.¹

¹ See *Zaynab Aq latu Ban  H shim*; 27.

PERSONALITY

Lady Zaynab contained all elements of nobility and virtue that Almighty Allah bestowed upon her grandfather, her father, her mother, and her two brothers. She inherited their peculiarities and copied their high moral standards.

By virtue of her ethical inheritances and unmatched peculiarities, Lady Zaynab is indeed the greatest lady in Islam as she signalized its true values and principles. Along with her mother, Lady Zaynab struggled in the best way and stood firmly against the factional currencies that tried, using all their possibilities and powers, to throw curtains on the real leaders and guides of the Islamic ummah.

In the same way as Lady Fāṣimah al-Zahrī stopped strongly with Imam ʿAlī (a) and opposed the illegal government of Abū Bakr through her splendid speech as well as her honorable situations, Lady Zaynab stopped to the last spark of life with her brother, Imam al-ʿusayn (a) and opposed the black government of the Umayyad rulers who aimed, openly and frankly, at uprooting Islam and erasing its existence by excluding the Ahl al-Bayt (a) from the Muslims' social and political lives.

Let us now refer to some of such peculiarities that made Lady Zaynab at the head of Muslim women:

FAITH

In the center of calling to Almighty Allah, and the house where the revelation of the Divine Message was descended, and the pivot from which the word of monotheism advanced to cover, with its bright rays, all the peoples on this earth; in this very house Lady Zaynab was brought up. She was fed with the core of true faith and the reality of Islam; hence,

love for Almighty Allah was in her nature and, later on, became a distinctive feature in her personality that led her to stand all the misfortunes and adversities she had to encounter from her early life.

Firm faith and exclusive devotion to Almighty Allah were the features that Prophet Muḥammad's family enjoyed in a special way. Each member of this exalted family expressed his/her firm faith distinctively. Lady Zaynab, for instance, stopped at the severed body of her brother, Imam al-ḥusayn (a), and expressed her firm faith by saying:

اللَّهُمَّ تَقَبَّلْ مِنَّا هَذَا الْقُرْبَانَ.

“O Allah, accept this offering from us.”

These words have been the best example on the sublimity of the prophetic inheritance. They also showed the reality of Islam through the lesson that each sacrifice must be purely offered for Almighty Allah's sake.

Humanity, in all ages, must bow before such unparalleled faith, which was the secret beyond the perpetuity of Lady Zaynab and her principles.

On the cruelest night in the life of Lady Zaynab, as well as the Islamic ummah, she offered a Thanksgiving Prayer while she was completely surrounded by horrific tragedies; the bodies of the Prophet's family and their pure companions were thrown before her eyes without covers, fire was playing in the canopies of the Alawid ladies who became shelterless after the savage, merciless soldiers had usurped their jewelries and properties, and children had nothing to do other than weeping and crying. In the midst of this shocking situation, Lady Zaynab directed her face towards her Lord to thank Him for that grace.

Indeed, such faith is more perpetual than civilizations, fortunes, and even perpetuity itself.

STEADFASTNESS

Since early life, Lady Zaynab armed herself with steadfastness against misfortunes. She first was deprived of

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her grandfather, Prophet Mu'ammad (s), who loved her very much and sympathized with her. She then saw the horrible events that surprised her parents immediately after the Prophet's demise. Her father was taken away from the position that Almighty Allah and Prophet Mu'ammad (s) chose for him. Her mother was severely mistreated by the people until she departed life while she was in the flush of her youth. She then saw people of Kufa cheat her brother, Imam al-'asan (a), and let him down to the degree that he had to make a peace treaty with Mu'ijwiyah, the mortal enemy of Islam and the Ahl al-Bayt (a). A few years later, the Imam was assassinated by poison. She saw him vomit blood to death.

On the tenth of Mu'arram, 61 AH, she had to see the ever bitterest adversities; her brother, Imam al-'usayn (a), yielded to death after he had lost all supporters and helpers; the swords of the wicked Umayyad soldiers killed the Alawid youths, children, and even babies.

Before all these unbearable misfortunes, Lady Zaynab stood like an unshakable mountain. She faced all these with the weapon of steadfastness and resisted all the events with conviction. Thus, she is intended in Almighty Allah's saying:

ﻗﻮﻟﻮﺍ ﻟﻪ ﻣﺎ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ ﻣﻨﺪ ﻟﻮ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ

ﻗﻮﻟﻮﺍ ﻟﻪ ﻣﺎ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ ﻣﻨﺪ ﻟﻮ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ

ﻗﻮﻟﻮﺍ ﻟﻪ ﻣﺎ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ ﻣﻨﺪ ﻟﻮ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ

ﻗﻮﻟﻮﺍ ﻟﻪ ﻣﺎ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ ﻣﻨﺪ ﻟﻮ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ

.ﻗﻮﻟﻮﺍ ﻟﻪ ﻣﺎ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ ﻣﻨﺪ ﻟﻮ ﻛﺎﻧﺖ ﻟﻪ ﻣﻮﺿﻌﺎﺕ

“And give good news to the patient who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord.”
(2:255-7)

Many poets have depicted Lady Zaynab's steadfastness in the most beautiful and expressive way.

She, being the Prophet's granddaughter, showed steadfastness and endurance before the enemies of Allah. By virtue of her determination and persistence, Lady Zaynab could withstand all adversities and misfortunes.

DIGNITY

Dignity was a prominent feature in the personality of Lady Zaynab. After the killing of Imam al-°usayn (a), she, as well as the Prophet's granddaughters, were taken as captives from Karbal; to Kufa and all their personal properties were usurped. While the children were harshly harmed by hunger, she looked down upon asking some food from the soldiers of the Umayyad army. When the captives' caravan arrived in Kufa, and the women there knew that the captives had been the Prophet's family, they hurried to serve some food for the children. Preventing this thing, Lady Zaynab spoke to the ladies of Kufa:

الصَدَقَةُ مُحَرَّمَةٌ عَلَيْنَا أَهْلَ الْبَيْتِ.

“It is forbidden for us, the Ahl al-Bayt, to have from alms.”

As soon as they heard these words from their aunt, the child threw from their hands and even mouths everything they had taken from these ladies and preferred feeling hungry to accepting alms that are forbidden for them.

This is the fruit of the education of the choice ones; the prophets, the veracious, and their real followers.

Along the captives' journey from Kufa to Damascus, Lady Zaynab, because of her disdain and sense of honor, did not ask for any aids for the children and women though they were in urgent need for such.

Thus, Lady Zaynab did not succumb to anything other than Almighty Allah. She showed dignity, honor, and disdain inherited from her grandfather and father in spite of hardships.

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COURAGE

No one can ever doubt the courage of the Prophet's family. The members of this family gave the best examples of bravery and courage. For instance, Imam 'Alç (a), the head of the Prophet's family, said:

“Even the Arabs helped each other to fight me, I will never flee.”

He showed the best sorts of courage during the battles and campaigns of Islam. His son, Imam al-°usayn (a), also gave the best examples of bravery and courage. On the day of 'shçrç, he amazed his enemies and could stop so bravely and steadfastly before their great numbers. Despite the horrifying misfortunes that he had to encounter on that day, he did not show surrender or weakness. On the contrary, his steadfastness increased with the increase of his misfortunes. He alone attacked thirty thousand soldiers and could oblige them to turn the backs just like goats that run away from a lion. Even when he fell to the ground out of his heavy wounds, they were too scared to approach him.

Patterning after her family members, Lady Zaynab behaved so courageously before the criminals who killed her brother. As she had to stop before 'Ubaydullçh ibn Ziyçd, the governor of Kufa, while she was considered as captive, she despised and disrespected him. He therefore showed his gloating over her misfortunes by saying, “Thanks to Allah Who unmasked, killed, and belied your revolution.”

As a reply, she said courageously:

أَلْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِنَبِيِّهِ، وَطَهَّرَنَا مِنَ الرَّجْسِ
تَطْهِيرًا. إِنَّمَا يَفْتَضِحُ الْفَاسِقُ وَيَكْذِبُ الْفَاجِرُ، وَهُوَ
غَيْرُنَا، وَهُوَ غَيْرُنَا يَا بَنَ مَرْجَانَةَ...

Thanks to Allah Who honored us with His Prophet and purified us from uncleanness thoroughly. It is only the lewd whom is unmasked, and it is only the dissolute

whom is belied. We are not any of these two. Indeed, we are not any of these two, son of Marjīnah!^{1,2}

This statement was in fact more lethal than weapons. She said it while she, as well as the ladies of the Prophet’s family, was under captivity and their protectors’ heads were on spearheads.

These words, too, took the tyrant from his throne to his grave. Before his servants and officials, these words made him realize the fact that he was the real defeated and the very unmasked, while the real triumphant was Imam al-°usayn (a), the killed one, and his companions.

As he received these shocking words, ‘Ubaydullāh, son of Marjīnah, had nothing to say; he therefore spoke a word of wreek as an attempt to cover his failure and incapability to answer. He addressed her, “How do you see that which Allah has done to your brother?”

Bravely and steadfastly, Lady Zaynab answered with words of triumph:

مَا رَأَيْتِ إِلَّا جَمِيلًا. هَؤُلَاءِ قَوْمٌ كَتَبَ اللَّهُ عَلَيْهِمُ الْقَتْلَ
 فَبَرَزُوا إِلَى مَضَاجِعِهِمْ، وَسَيَجْمَعُ اللَّهُ بَيْنَكَ وَبَيْنَهُمْ
 فَتُحَاجُّ وَتُخَاصِمُ. فَانظُرِي لِمَنِ الْفَلَجُ يَوْمَئِذٍ. تَكَلَّتْكَ أُمَّكَ
 يَا بِنَّ مَرْجَانَةَ.

It was nothing but good. Those were peoples whom Allah knew they would be killed. They therefore came to the places where they would be slain. Allah will gather you with them for judgment and sentence. See, who will be the triumphant on that day. Woe shall be you, son of Marjīnah, then.

¹ Marjīnah, ‘Ubaydullāh ibn Ziyād’s mother, was such a notorious prostitute that everybody all over the Islamic State had heard of her name.

² See Muḥammad ibn Jarḥr al-ṭabari *Tārīkh al-Umam wa al-Mulūk*; 6:263.

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These words are surely a source of pride, not only for Lady Zaynab, but also for Islam and Muslims. They are also regarded as endless glory for the Prophet's family.

Lady Zaynab's situations in the royal place of Yaz d, her situation with the Syrian man, and her everlasting revolutionary speech shook the Umayyad throne and revealed the baseless reality of Yaz d and those who enabled him to come to power.

In the coming chapters, these situations will be discussed in details.

ABSTENTION FROM WORLDLY PLEASURES

Imitating her father who divorced the worldly pleasures returnlessly¹ and her mother who possessed nothing other than a rug made of leaves of date-palm trees and a skin of a ewe, Lady Zaynab abandoned all the worldly pleasures and stuck to Almighty Allah and deeds of charity. She had never saved anything for tomorrow.²

She left everything for accompanying her brother, Imam al- usayn (a), while she was the wife of the wealthiest man of Medina; all that was for supporting her religion and defending its principles and values.

FIRMNESS

¹ This is an indication to Imam 'Al 's famous word:

“O world. O world! Get away from me. Why do you present yourself to me? Or are you eager for me? You may not get that opportunity to impress me. Deceive some other person. I have no concern with you. I have divorced you thrice whereafter there is no restitution. Your life is short, your importance is little, and your liking is humble. Alas! The provision is little, the way is long, the journey is far and the goal is hard to reach.”

² Imam 'Al  Zayn al-' bid n (a) narrated this feature about his aunt, Lady Zaynab. See al-Timothy's *al- a   *; 2:319, al- kim's *al-Mustadrak*; 3:149, Ibn al-Ath r's *Usd al-Gh bah*; 5:523, al-Kha  b al-Baghd di's *T r kh Baghd d*; 7:366, and others.

Lady Zaynab stopped against the tyrants so firmly that she represented the right and the justice perfectly. In all situations, she replied the tyrants courageously and faced their falsity with words of light that have perpetuated and acted as models of stopping against any tyrant for sake of the right and justice.

While she was surrounded by the policemen and the attendants whom were invited by Yaz d to witness his false victory, Lady Zaynab replied each and every single word that Yaz d said fearlessly until she unmasked him and proved the genuineness of his brother's issue. Moreover, she threatened and showered at the tyrant with severe words of rebuke as if she was the governor and he was the captive. Referring to Verses from the Holy Qur' n and items of logic, she did not leave any argument to the tyrant. Her words were the swords with which Yaz d and his likes have been killed.

The same thing she did before the other tyrant,  baydull h ibn Ziy d who tried to gloat at her misfortunes, but all his attempts were faced by sharp words and a strong style that obliged him to keep silent. She ignored him completely, and that was enough shame for him.

Her intrepidity was clear during the journey of her brother after she had taken various honorable roles in his undying revolution. She managed the Imam's affairs with a nonesuch activity despite the enemies' siege. A single look at the bright face of her brother would remove any tiredness she might have felt.

She also took care of the children and harem after the Imam's martyrdom, and that was really a hard mission that ordinary women cannot manage. The source of such power and firmness was that she understood Imam al- usayn's revolution perfectly and exerted all efforts for giving success to it.

These have been some features of the unmatched personality of Lady Zaynab. As a matter of fact, this lady's personality included all features of moral highness and

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perfection. To refer to all these features requires great efforts and very much time, though Lady Zaynab's features are timeless. This is the reason why only a few features of her personality have been mentioned here.

LADY ZAYNAB IN TRADITIONS

For her high position, Lady Zaynab was mentioned in a number of traditions ascribed to the Holy Prophet and the Ahl al-Bayt (s). We have already referred to the Prophet's saying that weeping for her is as same as weeping for her two brothers.

Shaykh Sulaymān al-°anafi in his famous book entitled *Yanībġ' al-Mawaddah Section 58*, records the following - we excerpt only the point of discussion:

Rabġ'ah al-Sa'di reported: As I asked Hudhayfah about a number of matters, he said, "Listen to this, understand it, and convey it to people. I have seen the Messenger of Allah and heard him with my ears when al-°usayn ibn 'Alġ came to him on the minbar and he seated him on his shoulders and said:

O people! This is al-°usayn; his grandfather and grandmother are the best of people. His grandfather is the Messenger of Allah and master of Adam's descendants... And this is al-°usayn whose father, mother, brother, and sisters are the best of people... and his sisters are Zaynab and Ruqayyah... and his two sisters shall be in Paradise...¹

This prophetic saying is a clear-cut proof on the exceptional position of Lady Zaynab as she is added to the Prophet and the Imams and is regarded as the best of people.

Shaykh al-°adġq in his *Ikmjl al-Dġn wa Itmjm al-Ni'mah*, reports the following - we excerpt only the point of discussion:

'Alġ ibn Mahziyġr said that Abu al-°usayn Mułammad ibn Ja'far al-Asadi said that Ahmad ibn Ibrġhġm said:

¹ This hadith is reported by Abu al-Shaykh Ibn Hayyan in *al-Tanbih al-Kabir* and is also recorded by Jamaluddin Muhammad ibn YEsuf al-Zarandi in *Durar al-Simtayn*.

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In the year 262, I visited [Lady] °akçmah daughter of Mu'ammad ibn 'Alç and sister of Imam al-Hasan al-'Askari, and asked her about the religion... She then said, "This is what al-°usayn ibn 'Alç had done when he appointed his sister Zaynab as his representative openly, and hence any item of knowledge that was said by 'Alç ibn al-°usayn was ascribed to Zaynab.

This is another proof on the high position of Lady Zaynab in the sight of Imam al-°usayn as he appointed her to carry the weighty inheritance of Imamate.

Shaykh al-Mufçd records the following narration: During the Battle of the Camel, 'Aishah gathered children and bondmaids, gave them drums, and ordered them to chant some poetic verses against Imam 'Alç. When Ummu Salamah, the Prophet's widow, was informed about this, she decided to go there and reproach 'Aishah and the gathering women. Lady Zaynab asked to do this instead of Ummu Salamah since she knew these women very well. Hence, she disguised herself and her bondmaids and left towards these children and women. When she reached there, she noticed their vainness and futility. She then showed her reality to 'Aishah and said, "It is not strange from you and your companion (i.e. °af¥ah) to help each other against Amçr al-Mu'minçn, since it was both of you who helped each other against his brother, the Messenger of Allah, until you were reproached by the Holy Qur'jn."¹ 'Aishah felt ashamed and excused that these women had done this out of their ignorance.

This tradition gives a clear idea about the sagacity and wisdom of Lady Zaynab who participated in the defense of Islam with her father and brothers.

¹ The story of 'Aishah and Hafsa's having hatched plots against the Holy Prophet (s) is very famous, since it is mentioned in the Holy Qur'jn in details. See all books of tafsir regarding the surah of al-Tahrim.

The following tradition is recorded in *al-±ir;± al-Mudhahhab* as quoted from *N;isikh al-Taw;rçkh*:

One of the miracles of the Holy Prophet (s) was that he used to put his tongue in the mouths of F;šimah's suckling children and they were satiated. Zaynab and Ummu Kulth£m were engaged in this virtue besides al-Hasan and al-°usayn.

This is in fact a sufficient honor for Lady Zaynab.

The following is recorded in *Bi;ir al-Anw;r*, as quoted from *Ma'jni al-Akhb;r*:

Mu|ammad ibn 'Imr;n asked Imam Ja'far al-S;diq (a) whether it is true that the Holy Prophet (s) had said that because F;šimah guarded her chastity, Allah shall forbid Hell to take her progeny. Imam al-S;diq (a) said, "Yet, it is. Her progeny are al-Hasan, al-°usayn, Zaynab, and Ummu Kulth£m."

The previous are only small excerpts of the traditions in which Lady Zaynab is mentioned. It has been already mentioned that she herself was a trustworthy narrator of prophetic traditions and incidents that she lived or heard from her mother.

TRADITIONS OF LADY ZAYNAB

The most famous narration of Lady Zaynab was her mother's address of Fadak.

Ibn Abf al-°adçd, in *Shar' Nahj al-Balighah*, reports the address from a series of narrators all relate to Lady Zaynab in more than one way of narration. 'Abdullah ibn 'Abbj's also relates the address to Lady Zaynab.¹

She also narrated her father's last words to her two brothers and his instructions how to wash his dead body and where to bury him.

She also narrated the story of Imam al-°usayn's birth, as quoted from her mother (a).²

She also narrated the story of the Heavenly Food that Lady Fjşimah al-Zahra' prayed to the Lord to give her so as to serve it to her father.³

She also narrated the famous story of her mother's prayer to the believers saying, "Neighbors should be preceded to the family members."⁴

She also narrated to her nephew, Imam Zayn al-'°abidçn, the words of the Holy Prophet about what they would face after him.⁵ In the same manner, she narrated her father's confirmation of Ummu Ayman's narration in the same respect.

¹ See Abu al-Faraj al-Isfahani, *al-Aghani*.

² See al-Khazzaz, *Kifayat al-Athar*.

³ See 'Imaduddin Muhammadj ibn Ali al-Tusi, *Thaqib al-Manaqib*.

⁴ See Shaykh Ahmad Zaynuddin al-Ihsa'ie, *al-Majami'*.

⁵ See Ibn Qawlawayh, *Kamil al-Ziyarah*.

HORRIFYING EVENTS

Lady Zaynab lived under the custody of her grandfather, Prophet Muḥammad (s), for a period of her early life. During this period, she was so tranquil and at ease, for he used to receive her with hospitality and honor. Her parents, too, showed her sympathy, love, and cordiality. She also saw the great triumphs of Islam and the defeats of its enemies. The most significant thing, however, that Lady Zaynab noticed in her childhood was the Prophet's special care for her parents and brothers.¹

She realized the fact that such care and special treatment was not mere emotion or personal view. It was originated from divine instructions to express appreciation for the perfect features those individuals enjoyed and to express their worthiness of being the leaders of the Islamic ummah.

These were the happiest days in the life of Lady Zaynab.

¹ Prophet Muḥammad (s) referred to his household in almost every occasion and situation. He instructed Muslims to follow and take them as the only guides, since deviation would surely occur when their course is left. In other words, Prophet Muḥammad (s) presented his household as the one and only source of guidance and attaining Almighty Allah's satisfaction. The following narration, for example, is recorded in al-ṭabari's *Dhakhī'ir al-'Uqb*; 24, *Majma' al-Zawj'id*; 9:169, *Ansīb al-Ashraf*; 1:157, and many other reference books of ṭadṭh:

Prophet Muḥammad (s) said: "The like of my household (Ahl ul-Bayt) among you (i.e. the Muslims) is Noah's Ark; anyone who embarks that ark will certainly be saved, but anyone who leaves it will certainly drown. Also, the like of my household among you is the Gate of Forgiveness for the Israelites; anyone who enters from that gate will be forgiven."

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Nevertheless, that happiness did not continue; Prophet Mu'ammad (s) felt death approaching him, and told his daughter about it.¹ This news spread grief and feelings of sadness over the Prophet's family as well as Muslims who had to think of a new life empty of their leader and Prophet.

LADY ZAYNAB'S DREAM

Once, Lady Zaynab saw in sleep something horrible; so, she hurried to her grandfather to tell her dream. The Prophet (s) seated her in his lap, kissed her repeatedly, and asked her to tell her dream. She began:

“Last night, I saw as if a violent wind made everybody look black and dark. Hence, I ran towards a great tree and hanged strongly to its leaves so that the wind would not take me away. The wind unfortunately tore out that tree and threw it to the ground. I hanged to a strong leave from that tree, but the wind cut it off. So, I hanged to another, but the wind also broke it. I then hurried to hang to one of two leaves from that tree, but the stormy wind broke it. I then woke up.”

As he heard the dream, the Prophet (s) burst into tears and said, explaining her dream:

“The tree is your grandfather. The first branch is your mother and the other is your father. The two other branches are your brothers, al-°asan and al-°usayn. The world will be blackened when they leave it, and you will put on mourning dress for their misfortunes.”²

THE FAREWELL PILGRIMAGE

When the Prophet (s) realized that he would soon depart life, he decided to hold a public meeting with Muslims and nominate the authorities and leaders who would lead them after him. For that very purpose, the Prophet (s) performed his final °ajj (ritual pilgrimage), which was called the Farewell Pilgrimage. He took from one place to another

¹ See Ibn ShahrjshEb's *Manjqib al(i) AbE-t;lib*; 1:167.

² See al-Tirmidhi's *al-°a;e;f*; 2:308.

among Muslims so as to lead them to the courses of salvation and guide them to the leaders whom they should follow after him. He repeatedly said:

أَيُّهَا النَّاسُ، إِنِّي تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ: كِتَابَ اللَّهِ وَعِترَتِي أَهْلَ بَيْتِي.

“O People, I have left among you the two precious things: the Book of Allah and my progeny—my household.”¹

The Prophet (s) then stopped near Well Zamzam and delivered a great speech in which he referred to all the fields that people need after him. Regarding the leadership of the ummah, he (s) declared openly:

إِنِّي خَلَفْتُ فِيكُمْ مَا إِن تَمسَکْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَبَدًا: كِتَابَ اللَّهِ وَعِترَتِي أَهْلَ بَيْتِي. أَلَا أَهْلٌ بَلِغْتُ؟

“I am leaving among you that which will save you from deviation forever if you only adhere to: the Book of Allah and my progeny—my household. Have I conveyed (to you this matter)?”

In one voice, all the one hundred thousand attendants shouted: “Yes, you have.”²

After he had accomplished the ritual of his final °ajj, Prophet Muhammad (s) received from the heavens a missive instructing him to nominate Imam ‘Alī as his successor and as a general authority for the ummah. The missive was Almighty Allah’s saying:

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O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you

¹ See al-Ya’qEbī’s *al-Tjrah*; 2: 91-2.
² See *al-Ghadqr*; 2:34.

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from the people; surely Allah will not guide the unbelieving people. (5:67)¹

Hence, he ordered the caravans of the pilgrims to gather in a place called ‘Ghadġr Khumm’. It was so hot that men had to put the edges of their cloaks under their feet so as to avoid the ground’s heat. In such a situation, he led a congregational prayer and asked his companions to make a pulpit-like peak. He towered over it and delivered the most important speech in the lives of all Muslims. The most important piece of that speech was that he took Imam ‘Alġ (a) from the hand, raised him as much as he could, and declared openly and frankly:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ. اللَّهُمَّ وَالٍ مِنْ وَالِيهِ،
وَعَادٍ مِنْ عَادَاهُ، وَأَحِبٌّ مِنْ أَحِبِّهِ، وَأَبْغَضٌ مِنْ
أَبْغَضِهِ، وَأَنْصِرُ مَنْ نَصَرَهُ، وَأَخْذِلُ مَنْ خَذَلَهُ، وَادِرُ
الْحَقِّ مَعَهُ حَيْثُ دَارَ. إِلَّا فَلْيَبْلُغِ الشَّاهِدَ الْغَائِبَ.

“‘Alġ shall be the master of him whoever has taken me as master. O Allah, (I implore to You to) accede to him whoever accedes to ‘Alġ, be the enemy of him whoever makes an enemy of ‘Alġ, love him whoever loves ‘Alġ, hates him whoever hates ‘Alġ, give victory to him whoever supports ‘Alġ, disappoint him whoever disappoints ‘Alġ, and direct the right to the direction that ‘Alġ takes. It is obligatory upon the attendants to convey this instruction to the absent.”²

As the Prophet (s) conveyed his Lord’s missive so completely, the Lord revealed, “This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.” (5:3)³

¹ See al-Wijīdī’s *Asbāb al-Nuzūl*, al-Rizī’s *al-Tafsīr*, and many other books of Tafsīr (exegesis of the Holy Qur’ān).

² See Aġmad ibn ‘anbal’s *al-Musnad*; 4:281.

³ See al-Khaṣṣab al-Baġhdī’s *Tarġkh Baġhdī*; 8:29, al-Suyūṣī’s *al-Durr al-Manthġr*, and many other reference books of history and ‘adeth.

From her early life, Lady Zaynab realized the Prophet's instruction and the ummah's homage to her father, Imam 'Alç (a). She also realized that the leadership of her father was a divine instruction and, hence, was a pillar part of the religion.

THE PROPHET'S FINAL DISEASE

As he was back from the Farewell Pilgrimage, the Holy Prophet (s) felt sick. He was attacked by a very violent fever that obliged him to stay at bed. When Muslims heard of this bad news, they hastened to visit him in groups. He used to instruct them not to leave the leadership of Imam 'Alç (a) after his departure.¹

Because the issue of Imam 'Alç's next leadership was the most important, the Prophet (s) repeatedly focused on it in every situation. He used to say:

هَذَا عَلِيٌّ مَعِ الْقُرْآنِ، وَالْقُرْآنُ مَعَ عَلِيٍّ؛ لَا يَفْتَرِقَانِ
حَتَّى يَرِدَا عَلَيَّ الْحَوْضِ.

'Alç is most certainly with the Qur'an and the Qur'an is most certainly with 'Alç. They shall never leave each other until they join me on the Divine Pool.²

As he anticipated violation of this decision after his death, the Prophet (s) ordered the individuals under suspicion³ to join a phalanx and travel to Syria in a military campaign so as to avoid their rebellion after his death.⁴ Those individuals however understood the Prophet's purpose; therefore, they decided to rebel against his

¹ See A'imad °usayn Ya'qEb's *The Conception of the Sahaba's Ultimate Decency and the Political Authority in Islam*; translated by Badr Shahin, Published by Ansariyan Publications - Qum, 1998.

² See *al-awj'iq al-Mu'riqah*; 124.

³ Ab£-Bakr, 'Umar ibn al-Kha§§ib, Ab£-'Ubaydah ibn al-Jarrj; were the major individuals whom the Prophet (s) asked insistently to join that military campaign. Yet, they later on became the leaders of the rebellion.

⁴ See al-Muttaqi al-Hindi's *Kenz al-'Ummil*; 5:312, Ibn Sa'd's *al-±abaqit*; 4:46, and *Tarçkh al-Khamçs*; 2:46.

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instructions and refuse to join that campaign. Despite his illness, the Prophet (s) went out, ascended the minbar¹, ordered his companions to join that campaign, and, finally, cursed everyone who would break this order.² This strong threat made the view very clear for those individuals who did everything to avoid leaving Medina on these days.

THE CALAMITY OF THURSDAY

As a second, more long-established, attempt to frustrate the conspirators' wicked plots, the Prophet (s), while he was in his final hours encompassed by his companions among whom were the conspirators, asked them to fetch him an inkwell and pen so as to record for them his last, most important will. He instructed that the will would save them from going astray forever.³ The conspirators understood the Prophet's intention; so, they aroused a storm of noise—some supported the Prophet's demand while others rejected tenaciously. It was so strange from such individuals who realized the reality of the Prophet (s) who would never speak out of desire,⁴ to stop against his last will. Some ladies who knew about this matter hurried to reproach those individuals for such disgraceful dare to challenge the Prophet's orders.

The party who supported the Prophet's demand was about to win, but someone (namely, 'Umar ibn al-Khaṣṣib) intruded hastily to declare his disastrous word: "The Prophet

¹ Minbar is a small set of steps in a mosque from which speeches are delivered.

² See *al-Sṣrah al-°alabiyyah*; 3:34.

³ This famous incident was recorded in the most reliable books of °adeth of the Sunnis, such as al-Bukh̄iri's *al-°a'ḩ̄i'*, Muslim's *al-°a'ḩ̄i'*, al-±abar̄i's *al-Mu'jam al-Awsaṣ*, and many others.

⁴ Referring to Prophet Muḩammad (s), Almighty Allah says (53:2-5):

"Your companion does not err, nor does he go astray; nor does he speak out of desire. It is naught but revelation that is revealed."

is hallucinating!”¹

This incident was the most calamitous in the Islamic history. ‘Abdullāh ibn ‘Abbās, the grand authority of the Islamic ummah, used to weep whenever he mentioned this incident. He called it ‘The Calamity of Thursday’.²

Lady Zaynab, watching these events, realized the purposes of those individuals who aimed at taking her father away from the position that Almighty Allah and Prophet Muḥammad (s) chose for him. This incident, however, led to other adversities one of which was that of Karbalā.

LADY FĀṬIMAH AL-ZAHRA’S GRIEF

Lady Fāṭimah al-Zahrā (a) was the most grievous for her father’s disease. She sat by him with a heart torn by grief and pain as if she was the one who suffered agonies of death.³ Seeing his daughter and dearest one to his heart in such a manner, the Holy Prophet (s) tried to entertain her and alleviate her griefs. Hence, he said to her something confidentially. She burst into tears. He (s) then said something else, also confidentially, but this time she smiled.

When ‘Ā’ishah, the prophet’s wife, asked Lady Fāṭimah (a) about the secret beyond her tears and smile, she turned her face and did not tell her. She, however, told some righteous ladies about the matter. She said: “In the first time, my father (s) told me that he would soon depart life. This news made me break into tears. In the second time, he told me that I would be the first to join him to the heavens. He also told that I am the Chiefess of the Women of this ummah. This news gladdened me.”⁴

Lady Zaynab took part in her mother’s grief and pains. She was sad for her mother and grandfather.

¹ See Ibn Abi’l-‘adūd’s *Sharḥ(u) Nahj al-Balāghah*; 3:114.

² Though all reference books of ‘adūth have recorded this incident, most of them refused to mention the name of the one who said that calamitous statement openly.

³ See Aḥmad ibn ‘anbal’s *al-Musnad*; 1:355.

⁴ See Bīqir Sharḥ al-Qarashi’s *‘ayjt al-Imam al-‘asan*; 1:113.

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In his final moments, the Holy Prophet (s) supplicated to Almighty Allah to be the custodian of his household and to make the heart of every believing man and woman to burn to them.

In his final moments too, he asked the attendants to attend to his household and progeny:

قَدْ خَلَفْتُ فِيكُمْ كِتَابَ اللَّهِ وَعِزَّتِي أَهْلَ بَيْتِي.
فَالْمُضِيعُ لِكِتَابِ اللَّهِ كَالْمُضِيعِ لِسُنَّتِي، وَالْمُضِيعُ
لِسُنَّتِي كَالْمُضِيعِ لِعِزَّتِي. إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا
عَلَى الْحَوْضِ.

“I have left among you the Book of Allah and my progeny—my household. To waste the Book of Allah is as same as wasting my Sunnah, and to waste my Sunnah is as same as wasting my progeny. They (the Book of Allah and the Ahl al-Bayt) shall never leave each other until they join me on the Divine Pool.”¹

PROPHET MU°AMMAD DEPARTS LIFE

Thus, the Prophet (s) took his last breathes from this world and departed life while he was in the lap of Imam ‘Alç (a).² Then, the Imam prepared for the funeral ceremonies while he was very touched. He bathed the Prophet’s dead body, put it in the coffin, offered the Deceased Prayer, and allowed Muslims to offer prayers for the body, saying: “Peace, Allah’s mercy, and blessings be upon you, Prophet of mercy. O Allah, we declare honestly that he has conveyed to his nation everything that was revealed to him and he fought for Allah’s sake until Almighty Allah reinforced His religion and accomplished His Word. O Allah, guide us to follow that which was revealed to him, make us continue on this course, and join us to him.”³

¹ See al-Khaw̄rizmi’s *al-Manqib*; 1:114.

² See al-Muttaqi al-Hindi’s *Kenz al-‘Ummjl*; 2:55, Ibn Sa’d’s *al-ṭabaqit*, and many other reference books of history.

³ See al-Muttaqi al-Hindi’s *Kenz al-‘Ummjl*; 4:54.

Thereafter, Imam 'Alç (a) put the holy body of the Prophet (s) in the tomb and stood at the edge of the tomb shedding tears and uttering words of grief.

The saddest individual was Lady Fçimah al-Zahrç (a) who was about to lose her soul because of grief and bitter weeping. In such horrible hours, she used to say:

“O father, O Messenger of Allah, O Prophet of Mercy. From now on, the heavenly revelation will cease. From now on, Gabriel will not visit us. O Allah, (I implore to You to) join my soul to his and have mercy upon me by letting me see his face. O Allah, I implore to You not to deprive me of his recompense and intercession on the Day of Resurrection.”¹

By the demise of Prophet Mu'ammad (s), his household were compassed by waves of sadness and grief. Besides, they were surrounded by waves of horror and fear, since they anticipated that the Arabs would injure them so as to revenge themselves on the Prophet (s) who caused mourning in every house. In this regard, Imam Ja'far al-çidiq (a) said:

“When the Holy Prophet (s) departed life, his household felt as if they were shelterless; nothing, even the heavens, would protect them from above, and nothing, even the earth, would protect them from beneath.”

Lady Zaynab, while she was in her early life, suffered bitterly this grand misfortune and had to encounter its effects. She was only five years old when this adversity invaded her youthful heart; she saw her beloved grandfather depart them forever, saw her father swallow grief because of losing his cousin, and saw her mother mourn and weep for her father's departure so apprehensively. That day in fact was the beginning of Lady Zaynab's griefs and sufferance.

¹ See *Tarçkh al-Khamçs*; 2:192.

THE CALIPHS' REIGNS

The Holy Qur'ān has depicted adeptly the tragedy that inflicted the Islamic ummah because of the absence of Prophet Muḥammad (s), yet no one else can depict such a vision. Listen to the Holy Qur'ān (3:144)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَمْ قُبِّلَ لَمْ نَمُتْ وَلَٰكِنَّ أَكْثَرَالنَّاسِ لَا يَعْلَمُونَ
وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَمْ قُبِّلَ لَمْ نَمُتْ وَلَٰكِنَّ أَكْثَرَالنَّاسِ لَا يَعْلَمُونَ
وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَمْ قُبِّلَ لَمْ نَمُتْ وَلَٰكِنَّ أَكْثَرَالنَّاسِ لَا يَعْلَمُونَ
وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَمْ قُبِّلَ لَمْ نَمُتْ وَلَٰكِنَّ أَكْثَرَالنَّاسِ لَا يَعْلَمُونَ
وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَمْ قُبِّلَ لَمْ نَمُتْ وَلَٰكِنَّ أَكْثَرَالنَّاسِ لَا يَعْلَمُونَ

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

And Muḥammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels will by no means do harm to Allah in the least, and Allah will reward the grateful.

In fact, the most disastrous tragedy that inflicted the Islamic ummah after the Prophet's demise was taking the Prophet's Household away from the political fields and giving the leadership to other unworthy individuals. Besides the many adversities that the Islamic ummah has been suffering because of these procedures, this matter resulted in the Umayyad rulers' coming to power and behaving savagely with Muslims in general and the Prophet's Household in particular. In few words, the plot of taking Imam 'Alī away from the leadership was the major reason beyond slaying the Prophet's Household and the genuine companions in Karbalā; at the hands of the Umayyad army.

The events that occurred during the reigns of the first three caliphs had left clear prints on the life of Lady Zaynab. Let us then refer briefly to these events.

THE PLOT OF AL-SAQ«FAH

While Prophet Muḥammad's dead body had not been buried yet, some individuals from the Anṣār¹ hurried to hold a secret congress in Saqḥfah –shed- of Banī-Sī'idah for proposing one of them for the headship of the Islamic ummah because they anticipated that the Muhjirīn² would seize power.

Sa'd ibn 'Ubaydah, the chief of al-Khazraj tribe, delivered a speech in which he applauded the Anṣār's struggle for sake of Islam and that they would be worthier of leading the Islamic ummah than the tribes of Quraysh who antagonized the Prophet (s) and tried to assassinate him.

Another chief from the Anṣār, namely al-'abbās ibn al-Mundhir, delivered a speech in which he warned his people from the people of Quraysh and advised them to give the people of Quraysh a share in power because he anticipated that the descendants of those whose fathers, sons, and brothers were killed during the Prophet's campaigns would come to power and revenge themselves on the Anṣār.

Unfortunately, the anticipation of al-'abbās ibn al-Mundhir came true; when Mu'awiyah ibn Abī Sufyān, whose relatives were killed by those who defended Islam during the Prophet's campaigns, came to power, he intentionally humiliated the Anṣār and spread poverty among them. His son, Yazīd, made what is worse; he usurped their properties, shed their blood, and abused their honors.

¹ The Anṣār –supporters- are people of al-Madīnah (formerly Yathrib) who supported the Prophet (s) and the emigrants of Mecca after they had had to leave their home country.

² the Muhjirīn –emigrants- are people of Mecca who had to leave their home country after their people had treated them so severely because they embraced Islam.

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SUDDEN ARRIVAL OF THE MUHĀJIRĪN

While the AnĀjir were discussing the affairs of the next leadership, they were surprised by the arrival of AbĀ Bakr, ʿUmar ibn al-Khaṣṣīb, AbĀ ʿUbaydah ibn al-Jarrī, Sīlim, and others from the MuhĀjirĪn. Despite secrecy of their congress, the AnĀjir were revealed and all their plots failed.

Taking advantage of the situation, AbĀ Bakr delivered a smooth-tongued speech in which he referred to the MuhĀjirĪn as the foremost in embracing and defending Islam. He then offered the position of vizierate to the AnĀjir and kept the position of leadership to his people and him.

In his speech, AbĀ Bakr did not refer to the death of Prophet Muḥammad (s) or to the Ahl al-Bayt (a). He should, at least, have demanded with postponing that congress for some time because the Prophet's holy body had not been buried yet. He also should have referred to the Prophet's repetitive instructions of nominating Imam ʿAlī as his successor and representative.

However, his party hurried to support him and pay homage to him as the next leader. ʿUmar ibn al-Khaṣṣīb, by using his famous stick and tough style, played the greatest role in this play. In fact, they did their roles so successfully, because their plot had been already known and agreed upon.

Omitting any participation in the funeral ceremonies of the Prophet (s), the party of AbĀ Bakr carried him to the Prophet's Masjid in procession like a bride.

IMAM ʿALĪ AND THE ILLEGAL HOMAGE

When he heard of their plots, Imam ʿAlī Amīr al-Muʾminīn refused to pay homage to the illegal government of AbĀ Bakr, because he considered this matter as flagrant violation of his right. Imam ʿAlī's position in relation to the leadership of the Islamic ummah is as same as the position of the axis in relation to the hand-mill. The floodwater flows down from him and the bird cannot fly up to him.¹ However,

¹ This is the expression that Imam ʿAlī (a) himself used

Abʿ Bakr and his party agreed upon coercing Imam ʿAlī to pay homage by any means. They therefore sent their forces to arrest him at home and bring him out forcibly. The Imam's claims against them were so strong and effective that they could not say anything logic to him.¹ He then came back home without paying homage to Abʿ Bakr.

At home, many waves of grief and sorrow surrounded the Imam whose right was usurped before his eyes. The same waves covered his family members among whom was the little Zaynab who saw her father resist grief and opt for patience, and saw her mother weep for her father's departure and her husband's grievance.

STRICT PROCEDURES AGAINST THE AHL AL-BAYT

As he failed to coerce Imam ʿAlī to pay homage to him, Abʿ Bakr resorted to a number of shameful means, hoping they would oblige the Imam (a) to renounce his right. They first canceled the Khums (one-fifth) tax that Almighty Allah gave exclusively to Prophet Muḥammad and his family (a)

Abʿ Bakr then imposed an economic blockade on the Prophet's Household by confiscating their properties and counting them on the public treasury so that they would not be able to revolt against his illegal government. He also confiscated the land of Fadak, which the Prophet (s) gifted to his daughter, Lady Fāṣimāh al-Zahrī' (a), in particular before the very eyes of all Muslims, including Abʿ Bakr himself.²

Lady Fāṣimāh al-Zahrī' (a) was very angry with the behaviors of Abʿ Bakr who locked in her face all spaces of life. Accompanied by a number of pious women, she entered the session of Abʿ Bakr in her father's Maṣjid where many

concerning the usurpation of the position that Almighty Allah and Prophet Muḥammad (s) chose for him. See *Nahj al-Balighah*; sermon of al-Shaqshaqiyyah No. 3.

¹ See Ibn Qutaybah's *al-Imamah wa al-Siyasah*; 1:11-2.

² For details, See *Fadak in History*, by Sayyid Muḥammad Bīqir al-adr, translated by ʿAbdullāh al-Shahin, Published by Ansariyan Publications – Qum, 2002.

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men from the Muhjirfn and the Anÿr were present. When a screen was put between her and the attendants, Lady Fjşimah al-Zahrj´ (a), first, moaned so pathetically that everybody could not resist weeping. She then delivered an astounding speech; she first referred to the Islamic knowledge, philosophy of the Islamic laws, and then took up some important issues. She mentioned her father’s great favors on those peoples who, before him, had lived in dimness of ignorance, incivility, and humiliation. She also referred to the virtue and precedence of her cousin and husband, Imam ´Alç, and his struggle for sake of Islam while others lived in luxury and did not exert a single effort in this regard. Before entering upon the main issue, Lady Fjşimah al-Zahrj´(a) expressed her great sorrow for the current deviation and perversion that inflicted the Islamic ummah, and predicted the ummah’s imminent collapse and incurrence of adversities and misfortunes because of taking away the Ahl al-Bayt (a) from the positions that Almighty Allah and His Apostle chose for them.

She then cited the question of depriving her of her father’s heritage by giving examples from the Holy Qur´jn and the Islamic laws in this regard.

In point of fact, Lady Fjşimah al-Zahrj´ (a) disproved the claims of Ab£ Bakr so unquestionably that nobody could answer her.

She then put before his eyes the bitter future that he would most certainly encounter when he shall be judged by Almighty Allah and His Prophet (s).

She then addressed to the Muslims, attempting to awaken their determinations for demanding with her right and revolting against the illegal government.¹ However, she knew that they were too weak to be stirred up by any word or any situation. At any rate, the speech is regarded as the most impressive innovative speech throughout history of humankind.

¹ See *A’ljm al-Nisj*; 3:208 and *Baljghjt al-Nisj*; 12-9.

Due to his craftiness, Abġ Bakr could contain the situation, which was about to be exploded, by using an amazing diplomacy; he answered Lady Fīṣimah al-Zahrīʿ (a) with words of welcome and honoring. He also lowered himself before her and showed that those strict procedures had not been his own opinion. Yet, they had been the Muslims' decisions.

In abstract, no rational individual can excuse Abġ Bakr who, in addition to dressing himself with the position of leadership of the Islamic ummah, confiscating the Prophet's heritage, seizing Fadak and other personal properties, and imposing an economical blockade on the Prophet's family, lied very much when he fabricated lies against the Holy Prophet (s)¹ and when he told that all Muslims decided to deprive Imam ʿAlġ (a) of his right of leadership.

Lady Zaynab, witnessing all these events, understood the reality of those individuals who caused troubles, pains, and grief to her mother.

It is worth mentioning that Lady Zaynab, while she was only five year old, memorized her mother's long and eloquent speech. She was the major narrator of that speech. This is in fact a clear sign of her extraordinary genius.

REJECTED APOLOGIES

Abġ Bakr and ʿUmar tried to please Lady Fīṣimah al-Zahrīʿ (a) in any way, but she refused to receive them. They then directed towards Imam ʿAlġ and begged him to arrange a meeting with her. The Imam did and Lady Fīṣimah (a) permitted them.

When they both sat before her, she turned her face away

¹ Abġ-Bakr claimed that he had heard Prophet Muġammad (s) saying: "We, the prophets, do not leave heritages. Anything that we leave must be regarded as alms." Lady Fīṣimah al-Zahrīʿ (a), however, proved the falsity of this claim through many Qur'anic Verses and rational evidences. For more details, See *Fadak in History*, by Sayyid Muġammad Bīqir al-ʿadr.

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from them. They then apologized for her, but she asked them:

“Now if I tell you something said by the Prophet of Allah (s), will you accept and follow it.”

“Of course we will,” answered they.

She asked, “I ask you by Allah, you have heard the Prophet of Allah (s) say: ‘To please Fijimah is my pleasure and to enrage her is my anger. Hence, anyone who loves my daughter Fijimah has in fact loved me, anyone pleases my daughter Fijimah has in fact pleased me, and anyone who enrages Fijimah has in fact enraged me.’ Have you not?”

“Yes, we have,” they confirmed, “We have heard the Prophet of Allah (s) say so.”

Furiously, she addressed to Abf Bakr and his companion: “I now call upon Allah and His angels to witness that you have enraged me and that you have never pleased me. I will certainly complain against you as soon as I will meet the Prophet (s).”¹

Moreover, she addressed more intense words when she said, “By Allah I swear that I will invoke Allah against you in every prayer I offer.”

Hence, Abf Bakr and his companion left without obtaining the satisfaction of Lady Fijimah al-Zahrj’ (a).

Naturally, Lady Zaynab who witnessed these events closely took the same attitude and participated in her mother’s rage at Abf Bakr.

SORROWS OF LAZY Fijimah AL-ZAHRj’

Since her father’s demise, Lady Fijimah al-Zahrj’ (a) did not live a single moment of happiness or even a moderate temper. She used to weep day and night to the degree that some “powers” in Medina asked her husband, Imam ‘Alf (a), to force her to weep either in day or at night, not in

¹ See Ibn Qutaybah’s *al-Imjah wa al-Siyjah*; 1:14, First Edition.

both. She therefore used to take al-°asan, al-°usayn, and Lady Zaynab to a place out of Medina and sit under a tree there to weep freely as much as she could. Because her weeping reminded them of their unjust situations, the evils' hands extended to that tree. Hence, she had to sit under sun heat for mourning her father. But it was very hard for Imam 'Alç (a) to let his wife and most beloved one be exposed to the heat of the sun. He therefore hurried to build for her a house he called 'Bayt al-A!zïn' (House of Griefs) so that she would take for weeping and mourning her father (s). Thus, she, accompanied by her sons and daughter, used to sit at that gloomy house all the day, and the Imam (a) used to take them back home when night would fall.

Her only source of pleasure was visiting her father's tomb; she wanted to go there, throw herself on the tomb, and complain about what had happened to her after his departure.¹

DEMISE OF LADY Fª±IMAH

As grief prevailed in her soul, the Prophet's daughter lost all her powers; she could hardly stand up and do her daily activities. Lady Zaynab was helping her mother as much as she could. She felt her griefs, offered to aid her, and stopped with her.

Nevertheless, her health was declining, her body was exposed to illnesses, and she had to stay in bed.

Once, some ladies visited her. With a faint, sorrowful voice, she answered: "I have hated this world and I will be happy only if I depart you. I will meet Allah and His Prophet (s) with numerous sadnesses; my rights have been violated, my relationship to the Prophet (s) has not been respected, his will concerning me has not been regarded, and nobody has considered my sanctity."²

¹ See Ibn Shahrjsh£b's *al-Manqib*; 2:131.

² See al-Ya'q£bi's *al-Tjrk£kh*; 2:95.

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Like a rose losing its bloom, the Prophet's daughter began to wither, and death walked to her in speedy steps while she was in the vigor of youth.

When Imam 'Alç (a) attended according to her request, she told him about her will, which included many points the most important of which were that (1) her holy body must be buried at the darkest hour of night, (2) those who aggrieved, wronged, and violated her rights must never participate in her funeral ceremonies, and (3) her tomb must not be known by anybody so that her issue and grievances would be objects of wonderment to the coming generations.

The Imam left her after he had guaranteed for her all these matters while he was sinking in sadness.

She also asked her daughter, Lady Zaynab, to do something prophetic in the future in a certain situation. The daughter promised her mother that she would do. She then asked Asmî bint 'Umayy to make for her a bedstead that would hide her pure body.¹

On the last day of her life, Lady Fîşimah al-Zahrî (a) seemed to be in a better state; because she realized that she would very soon join her father, she was glad. She washed her sons, made food for them, and asked them to visit their grandfather's tomb. She then looked at them so deeply, turned to Lady Zaynab, and looked at her the same look.

She then asked Asmî to fetch her some water, then dress of mourning, then put her bed at the middle of the house. Asmî knew that these were the last moments of Lady Fîşimah al-Zahrî's life; therefore, she became astounded.

Afterward, Lady Fîşimah al-Zahrî (a) began to recite verses of the Holy Qur'ân until her holy soul ascended to the heavens to meet her father (s) after whom she hated the worldly life. As Lady Zaynab's eyes fell on the motionless body of her mother, she began to wail and cry out in grief.

As soon as al-°asan and al-°usayn knew about their

¹ See al-°akim's *al-Mustadrak*; 3:162.

mother's death, they threw themselves on her body and wept. But Asmġ asked them to go to the Masjid and tell their father about this heartbreaking news.

When their father heard, he felt as if his heart had cleft and wished if he had departed life. He hurried to the house with teary eyes, looked at the dead body, and said words full of sufferings.

Beside the body, there was Lady Zaynab crying out in grief after she had lost all hopes. For a child, nothing is more difficult than departing mother forever.

The Imam asked Salmġn (the Persian) to inform the wordless people who gathered at the door that the funeral would be at night. Nobody was allowed to see the dead body of Lady Fġšimah al-Zahrġ (a) even 'a'ishah, the Prophet's widow.¹

When the big part of that night went by, Imam 'Alġ (a) washed the pure body while the two sons, the daughter, and Asmġ were looking with teary eyes and broken hearts. He then put the body in the coffin and asked his children to take the last look at their mother. They hence threw themselves on their mother's body. When only a few hours remained from that night, the Imam (a) offered the Deceased Prayer to the dead body, carried it to the final resting place with the help of the choice ones, such as Salmġn and some Hashemite men, put it in the grave, heaped dust, and wiped out the place of the grave. The Imam's tears wetted the dust while he was referring to his wife, Lady Fġšimah al-Zahrġ the Veracious (a), with words that expressed his deep sadness and great suffering.²

The Imam (a) then returned home to participate in his children's weeping for their mother.

Thus, sadness and pain colored the childhood of Lady Zaynab who lost her grandfather (s), the compassionate,

¹ See Ibn ShahrġshEb's *al-Manġqib*; 3:365.

² See *Nahġ al-Balġghah*; Commentary of Muġammad 'Abduh, 2:207.

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then, only a few weeks later, her tender mother. While she was in such an early age, Lady Zaynab realized the major goals that made those people oppress her mother and violate her rights. She therefore decided to follow her mother's course and never succumb to the tyrants and the illegal rulers of the Islamic ummah.

‘UMAR’S REIGN

After about two years of ruling, diseases surrounded AbŒ Bakr who nominated ‘Umar ibn al-Khaṣṣib as his successor though many celebrated personalities of the Islamic State objected this matter and complained about ‘Umar's rudeness. Nevertheless, AbŒ Bakr did not respond to such protests and went on stressing his unjustifiable decision.¹

The most distinctive feature of AbŒ Bakr's reign was persecuting the Prophet's family and divesting them of their sacredness that the Prophet (s), due to a divine instruction, cast on them. This matter in fact opened the door to the illegal rulers who reigned the Islamic ummah illegally to persecute them and treat them severely. This means that AbŒ Bakr gave green light to the Umayyad rulers to perpetrate the massacre of Karbalā during which Imam al-°usayn, along with his relatives and virtuous companions, was slain and his pure body was severed so crudely, and his harem, headed by Lady Zaynab, were taken as captives for nothing but their being the Ahl al-Bayt (s).

After AbŒ Bakr's death, ‘Umar held the affairs of the Islamic ummah with an iron hand. His ruling was so rude that even the major companions of the Prophet (s), such as ‘Abdullāh ibn ‘Abbās, kept themselves away from him.²

In the same way as he did during AbŒ Bakr's reign, Imam ‘Alī (a), the true leader of the Islamic ummah, isolated himself from the social and political life during ‘Umar's reign. In fact, they tried their best to keep him away from

¹ See Ibn Abi'l-°adūd, *Sharī(u) Nahj al-Balighah*; 6:343.

² For more details, see ‘Abd-al-°usayn Sharafuddīn, *al-Naṣṣ wa al-Ijtihād*.

any affair related to their government.¹ Yet, they had to refer to him in every problem they faced.²

The Imam thus confided himself to his house while griefs, bitterness, and gloom were his only companions. Like their father, Imam 'Alç's sons took part in the sadness that covered their house, and were so angry with 'Umar. Imam al-°usayn (a), once, shouted at 'Umar who was climbing the Prophet's minbar and asked him to descend since he –'Umar- was unworthy of that place.³

Lady Zaynab, too, had the same feelings towards 'Umar to whom she referred in a statement included by her historical speech addressed to Yazçd in his palace:

"وَسَيَعْلَمُ مِنْ سَوَّلِ لَكَ وَمَكَّنَكَ مِنْ رِقَابِ
الْمُسْلِمِينَ..."

“The one who seduced you and gave you the power due to which you are ruling over the Muslims shall certainly know...”

At any rate, 'Umar acted in the Islamic ummah according to his personal opinions. For example, he hated the Persians very much that they, in return, have hated him. He prevented any of them to enter Medina city, the capital of the Islamic state, unless he would be under full age, and decided that they have no right to inherit except those who were born in the Arab lands.⁴

As a result, 'Umar was assassinated by a Persian slave whom he humiliated and ridiculed.⁵

¹ See Ibn Abi'l-°adçd's *Sharç(u) Nahj al-Balighah*; 9:28.

² For details, see, for instance, *Qaç; al-Imam 'Alç*. In fact, all books that dealt with the Islamic history have mentioned many narrations showing 'Umar ibn al-Khaççib's frequent reference to Imam 'Alç in every problem he faced. Moreover, 'Umar's famous saying: "Without 'Alç, 'Umar would certainly have perished," and many other like ones have been mentioned in every book dealing with 'Umar's reign.

³ See Bçqir Sharçf al-Qarashi's *al-Sayyidah Zaynab*; 114.

⁴ See Mçlik ibn Anas's *al-Muwaçça'*; 2:12.

⁵ See al-Mas'Edi's *Murçj al-Dhahab*; 2:212, and al-Istççib

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In his final days, 'Umar thought for quite a while whom should he assign for the leadership of the Islamic ummah. As he recalled his old associates who participated actively in the implementation of the plan of taking the Prophet's family away from leadership, he showed sadness for them, for death wrenched them away.

Finally, he put a mean plot due to which Imam 'Alç would never be able to hold the position of leadership. He named his unsubstantiated play as Shçrç. He decided to choose six personalities who should nominate one of them for the caliphate. After 'Umar's death, the six persons held their meeting.

After long discussions and disputations, 'Uthmçn ibn 'Affçn, the representative of the Umayyad dynasty, was selected as the coming caliph. From its first spark, the one and only purpose beyond fabricating the emaciated play of Shçrç, along with its funny stipulations put by 'Umar, was to nominate 'Uthmçn as the caliph and to take Imam 'Alç away from this position.

'Umar's Shçrç, in fact, brought about seditions and disorder for the Islamic ummah. It was an important step in enabling the mortal enemies of Islam, the Umayyad family, to come to power and take revenge for their individuals whom were killed during the battle of Badr at the hands of Imam 'Alç, the Hashemite youths, and the pure Muslims.

'UTHM^aN'S REIGN

Once 'Uthmçn held leadership, the Umayyad and the Abç Ma'çç's families surrounded him and controlled on the ummah's destiny. 'Uthmçn loved his relatives, the Umayyad family, and lost himself in the loyalty to them.¹ As a result, all the offices of the state were in their hands and all the fortunes of Muslims became theirs exclusively. Accordingly, disorder, rebellion, and public anarchy spread

(published in the margins of *al-Iççbah fç Ma'rifat al-çççbah*); 2:461.

¹ See Açmad ibn °anbal's *al-Musnad*; 1:62.

throughout the provinces of the state. Moreover, 'Uthmān persecuted the foremost Muslims and the authorities of the ummah, such as Abū Dhar al-Ghifārī, 'Abdullāh ibn Mas'ūd, and 'Ammār ibn Yāsir. Even 'ā'ishah, the Prophet's widow and Abū Bakr's daughter, opposed 'Uthmān, accused him of atheism, and urged people to kill him.

The matter reached its climax when complete provinces, such as Iraq and Egypt, mutinied. Some military phalanxes, as well, directed towards Medina, surrounded 'Uthmān's house, and demanded with taking Marwān ibn al-°akam and the Umayyad individuals away from the state's offices or abdicating his position.

He, in the first place, promised the mutineers he would respond to them, but he did not. They therefore assassinated him so violently and left his dead body in one of the dunghills of Medina without permitting anyone to bury it. However, Imam 'Alī asked the mutineers to bury the dead body, and they had to accept.

By closing the final part of 'Uthmān's reign, a new page of the Islamic history began. Without the seditious matters that 'ā'ishah, Mu'jwiyah, ±al'ah, and al-Zubayr aroused against Imam 'Alī's government, his reign would have rectified all the problems that the three caliphs caused to the ummah.

IMAM 'ALĪ'S REIGN

After they had overthrown 'Uthmān's government, the mutineers surrounded Imam 'Alī (a) and declared that they unanimously select him for the leadership of the Islamic ummah. As he anticipated the coming crises, the Imam (a) refused, but the publics insisted and declared that they would not opt for anyone else, and that the Islamic ummah would be without leader if he would refuse.

Thus, the Imam (a) had to accept, and the publics hurried to pay homage to him. ±al'ah, al-Zubayr, the military forces, the foremost warriors and authorities of Islam, and all the

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publics paid homage to the Imam (a).¹ In fact, none of the first three caliphs, or any ruler of the Islamic state, won such a non-compulsory homage except Imam 'Alç (a).

In the same way as they received the prophethood of Prophet Mu'ammad (s), the tribes of Quraysh received the leadership of Imam 'Alç (a) with discomfort and gloominess.² They knew the Imam (a) from another angle; it is he who beheaded their masters and crushed their pride under the pennon of Islam.³ They also knew that the Imam (a) would never neglect their plundering the public treasures during the dark reign of 'Uthm;n

As soon as he held the position of leadership, Imam 'Alç (a), the one and only deserver of the epithet of Amçr al-Mu'minçn –the commander of the faithful believers-, decided to confiscate all the fortunes that 'Uthm;n robbed from the public treasure and gave exclusively to his faithless relatives. He then deposed 'Uthm;n's officials who spread injustice and persecution throughout the Islamic ummah. As a third step in his program of social justice, the Imam (a) declared equality among people and cancelled any class distinction.⁴

On this righteous plan, Imam 'Alç (a) educated his sons who raised his slogan of justice, fought for its sake, and challenged all its oppressors and violators.

REBELLION AGAINST THE IMAM

Because Imam 'Alç (a) insisted on applying the instructions of the Holy Qur'ın and the Sunnah honestly and impartially, many straying powers opposed him so as to safeguard their personal interests that they obtained illegally.

¹ See Ibn 'Abd-Rabbuh's *al-'Iqd al-Farçd*; 3:93.

² See A|mad °usayn Ya'q£b's *The Conception of the Sahaba's Ultimate Decency and the Political Leadership in Islam*; translated by Badr Shahin, Pub. Ansariyan Publications, 1999.

³ See al-Ya'q£bi's *al-Tjrkçh*; 2:155.

⁴ See *Ans; b al-Ashr; f*; 1:160 (part I).

The first ones to declare rebellion against Imam ‘Alç’s government were ±allah and al-Zubayr. Because the Imam treated them just like any other Muslim and refused to give them privileges at the expense of the others, they mutinied against him and breached the homage that they had paid to him. He also refused to invest them with any official position because he knew their greediness.

One day, they both asked the Imam’s permission to leave for Mecca for performing ‘Umrah.¹ The Imam gazed at them and said:

“By Allah I swear, you do not intend to perform ‘Umrah. You intend to mutiny and breach your homage to me.”

However, the Imam (a) permitted them after he had asked them to pay homage to him again. Without hesitation, they did and swore they would never mutiny.

As soon as they fled to Mecca, they joined ‘a’ishah.

Even though she was in the lead of those who revolted against ‘Uthmĳn ibn ‘Affĳn and decided his apostasy, ‘a’ishah could not stand the news of Imam ‘Alç’s undertaking the position of the Islamic ummah’s leadership, because of her uncontrollable malice towards him.

Thus, ‘a’ishah’s situation towards ‘Uthmĳn changed completely. She began to mourn for him and betake his assassination as a pretext to overthrow the Imam’s government.²

±allah and al-Zubayr, as well as the past profiteers of ‘Uthmĳn’s government, joined ‘a’ishah and decided to march towards Basra for fighting against the Imam’s authorities.

The lawless mutineers seduced ‘a’ishah by mounting her on a camel³ and calling her their mother. When she arrived

¹ ‘Umrah is non-obligatory pilgrimage to the Holy House of Allah in Mecca. It is also called the Minor °ajj.

² See Ibn Jarçr al-±abari, *Tĳrçkh al-Umam wa al-Mulçk*; vol. 3, p, 454.

³ See Ibn Jarçr al-±abari, *Tĳrçkh al-Umam wa al-Mulçk*; vol. 3, p, 475.

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in a place, dogs received her companions and her with barking. The barking reminded her of a word she had heard from the Holy Prophet (s). She asked in a terrified tone, “What is this place called?”

“It is called al-°aw’ab,” she was answered.

The moment this name came to her ear, she became panic-stricken and asked them to take her back home. When she was asked for a reason, she answered that she once had heard the Prophet (s) saying to his wives, “I see coming that the dogs of al-°aw’ab will bark at one of you. Do not be it, little reddish one!”^{1,2}

All the mutineers’ efforts to make ‘a’ishah change her decision failed; therefore, they, led by ±allah and al-Zubayr, bribed some individuals to come and witness that the place was not called al-°aw’ab. That was the first perjury in Islam.³ Unfortunately, ‘a’ishah was deceived by that false testimony.

When the lawless mutineers arrived in the suburbs of Basra, ‘Uthm;n ibn °ançf, the governor of Basra, sent Ab£ al-Aswad al-Du’ali to see the matter. The man met ‘a’ishah and al-Zubayr and discussed the matter with them so logically. Yet, they did not respond to him.

Ab£ al-Aswad told the governor that they had decided to fight. So, the two parties agreed on a temporary peace treaty as they waited for Imam ‘Alç’s opinion.

¹ ‘a’ishah was called ‘°umayr; -the little reddish one-’.

² It is recorded in Ibn Abi’l-°adçd’s *Shar’(u) Nahj al-Balighah*; 2:497, that ‘Abdull;h ibn ‘Abb;s narrated that Prophet Muçammad (s) once said to his wives who were all present before him, “Which one of you will be the rider of the giant camel and the dogs of al-°aw’ab will bark at her? To the right and left of this one will be numerous killed ones. All of them shall be in Hell. She will hardly escape.”

³ See al-Mas’Edi’s *Mur£j al-Dhahab*; 2:342 and al-Ya’qEbi’s *al-Tjrtkh*; 2: 181.

Nonetheless, 'a'ishah's party breached the treaty, attacked the governor, arrested and tortured him, robbed the public treasury, and aroused sedition in Basra.

The Imam (a) then led his army to Basra to fight against the mutineers. As soon as he arrived there, he sent 'Abdullāh ibn 'Abbās and Zayd ibn 'awḍīn to call them to peace. But their call was not responded. He then sent a generous boy and ordered him to carry a copy of the Holy Qur'ān and call them to peace and apply the instructions of the Qur'ān.

The mutineers attacked him, severed his both hands, and threw darts at him until he departed life.

The Imam (a) then had to attack the other camp, which was led by 'a'ishah. The mutineers could not resist the Imam's army; as a result, 'a'ishah tried to breath life in her soldier's determinations, but they were too weak to face the his famous sword. They surrounded their mother's camel, and the Imam (a) ordered 'Ammār ibn Yāsir and Mīlik al-Ashtar to cut the camel's legs because 'a'ishah's soldiers, according to the Imam's expression, had betaken that camel as center. They did, and thus the fighting ceased with the bitter defeat of the lawless mutineers. That fighting was called 'Battle of the Camel'.

The Imam (a) then issued a general amnesty¹ and released 'a'ishah to go back to Medina.

From these events, Lady Zaynab realized, more deeply, the serious hostility that the tribes of Quraysh bore against her grandfather and father. She also understood the factuality of the Islamic ummah and the Muslims' duties to it.

MU'AWIYAH'S SEDITION

¹ Imam 'Alī (a) pardoned all his enemies, such as 'Abdullāh ibn al-Zubayr and Marwān ibn al-°akam, and did not punish anyone of them. For more details, refer to al-Ya'qūbi's *al-Tjrkhh*.

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As a matter of fact, ʿaʿishah paved the way of mutiny to Muʿjwiyah who, too, betook the issue of ʿUthmān's assassination as pretext to oppose the Imam's impartial government.

The one and only reason beyond Muʿjwiyah's mutiny was that he knew for certain that the Imam would dismiss him from his position,¹ divest him of all the fortunes that he usurped from the public treasury, and get even with him concerning his behaviors that violated Islam, such as wearing silk garments, using golden and silver bowels, and wasting huge riches in building palaces. Furthermore, the Imam (a) would not admit ʿUmar's purposeful glorifying and supporting him.

At any rate, Muʿjwiyah rejected the Imam's call to peace and paying homage to him. He gathered a big army and directed towards a place called ʿiffān on the Iraqi-Syrian borders. The first thing he did was occupying the two banks of the River Euphrates in order that the Imam's army would not find water.

On the other side, the Imam (a) readied for meeting the mutinous forces. His armies could not reach the Euphrates for supplying themselves with water. He therefore sent one of his companions to meet Muʿjwiyah and convince him to let the Imam's army have water. Of course, Muʿjwiyah refused out of his meanness. The Imam (a) then had to give orders of occupying the river and having water from it. The armies did, and the mutineers were defeated and taken away from the river's banks. Afterwards, the commanders of the Imam's army found it a good opportunity to make an eye for an eye, by depriving Muʿjwiyah's army of reaching the river, but the Imam (a), out of his matchless humanity and high morals, refused.

¹ Since ʿUmar's reign, Muʿjwiyah ibn Abī-Sufyān, the mortal enemy of Islam and the son of the mortal enemy of Islam, was holding the position of governing Syria.

As an attempt to prevent bloodshed, Imam 'Alç (a) sent messengers of peace to Mu'jwiyah's camp, but the latter refused and resolved to enter the war against the Imam (a). As a consequence, the Imam had to battle against them. First of all, there were individual campaigns from both parties, because the Imam (a) hoped for Mu'jwiyah's responding to calls of peace. When the Imam (a) despaired and knew that Mu'jwiyah was preparing for general attack, he had to recruit his soldiers. Thus, a fierce war, during which great figures of Islam such as 'Amm;r ibn Y;sir were martyred, broke out.¹

The army of Mu'jwiyah was defeated and their leader was about to flee. As a result of a secret conspiracy between 'Amr ibn al-ª, the counselor of Mu'jwiyah, and some commanders of the Imam's army, headed by al-Ash'ath ibn Qays, the Syrian army raised copies of the Holy Qur'in on spearheads and called for its being the arbiter of the dispute.

Hence, the conspirers in the Imam's army urged importunately the others to respond to the Syrian army's call. Event though he had known the reality of that trick, the Imam (a) had nothing to do other than responding to his army's demanding calls to peace. Before so, he had proven the falsity of Mu'jwiyah's trick and informed that Mu'jwiyah and his party had never respected or even believed in the Qur'in, but the soldiers refused the Imam's words, responded to Mu'jwiyah's trick, and even threatened to kill him if he would not respond.

That was not all, the Imam's soldiers selected Abç Mçs; al-Ash'ari to be their representative in the arbitration between Imam 'Alç and Mu'jwiyah, while the Imam's nominee was 'Abduhh ibn 'Abb;s, the great Islamic authority. Once again, the Imam's soldiers refused his representative and insisted on choosing the mindless Abç Mçs;. On the other side, the Syrian army selected 'Amr ibn al-ª the foxy.

¹ That war was called 'Battle of 'iffçn'.

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When the two met for appointing the time of arbitration 'Amr ibn al-^aẒ convinced, delusively, the mindless representative of the Imam's army that they both should depose the two parties, Mu'jwiyah and Imam 'Alç, so as to save the Islamic ummah from conflicts. The trick of the foxy representative of Mu'jwiyah's party worked with the mindless representative of the Imam's. Before the delegates of the two parties, 'Amr cheated Ab£ M£s; to climb the minbar and declare his decision of deposing the Imam. After him, 'Amr climbed the minbar and decided to depose the Imam and nominate Mu'jwiyah as the leader of the ummah.

Thus, Ab£ M£s; al-Ash'ari had to flee towards Mecca after he had invented sedition and schism in the Imam's party.

THE KHARIJITES' SEDITION

It is ironic that the very individuals who forced the Imam (a) to respond to Mu'jwiyah's trick of the Qur'in's arbitration mutinied against him claiming that he should not have responded to that trick. They formed a political movement, which was called 'Khawrij (plural of Kharijite: dissidents).' They were extremists; they killed numerous innocent people, such as 'Abdullh ibn Khabb; b, the decent companion of the Prophet (s), and camped in al-Nahraw;n.

The Imam (a) intended to direct towards Syria for fighting the mutinous Mu'jwiyah, but his companions consulted him to fight, first, against the Kharijites whose danger on the Islamic ummah had been more serious than Mu'jwiyah's. The Imam (a) hence directed towards al-Nahraw;n, fought against the Kharijites, and could kill them all except nine individuals only.¹

Then, the Imam's soldiers wearied of wars; therefore, they did not respond to him when he intended to fight against the disobedient Mu'jwiyah despite urgings.

DECLINE OF THE HONEST GOVERNMENT

¹ That conflict was called 'Battle of al-Nahraw;n'.

If truth be told, the Orient has never known the like of Imam 'Alç's government in honesty, justice, and impartiality. Unfortunately, the evil and opportunist powers of his time spared no efforts for stopping against his political and social plans of reformation. They forced him to enter wars that exhausted his military forces and occupied him from doing the reformative schemes of the state.

By the slowdown of the Imam's soldiers, it was the best opportunity for Mu'ıwiyah to strengthen and arm his forces. Moreover, he began to wage campaigns against the Islamic provinces that were under Imam 'Alç's ruling so as to make the public believe that the Imam (a) lost the ability to protect his people. Meanwhile, all the Imam's attempts to arouse his soldiers' determinations failed. He therefore supplicated to Almighty Allah to save him from such a frozen society whose individuals could not recognize his principles and policies of spreading justice and equality.

THE ASSASSINATION OF IMAM 'ALç

Groups of the Kharijites held a secret meeting in Mecca and discussed the current issues of the Islamic ummah. They agreed that Imam 'Alç (a), Mu'ıwiyah ibn Ab£ Sufıñ, and 'Amr ibn al-ʼaŸ stood beyond the catastrophes of the ummah. They therefore decided to assassinate the three. 'Abd-al-Ra'mıñ ibn Muljim, the cursed, took upon himself the assassination of the Imam (a), while two others took upon themselves the assassination of the others. They specified a definite hour at which they would implement their plans. It was after the Fajr –dawn- Prayer on the nineteenth of Ramaıñ. Hence, 'Abd-al-Ra'mıñ ibn Muljim, the cursed, returned to Kufa, which was the capital of the Islamic state, to do his mission. There, he met a Kharijite lady whose father and brother were killed during the Battle of al-Nahrawıñ. As he asked for her hand, she specified as dowry three-thousand dirhams, a slave, a bondmaid, and the

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killing of Imam ‘Alī (a). The cursed ‘Abd-al-Raḥmān agreed and promised her of arranging for all these things.¹

On the night of the eighteenth of Ramaḥḥ, Imam ‘Alī (a) had strange feelings. He anticipated the imminent occurrence of a horrifying matter. It was Friday, and the Imam, that night, did not sleep. He spent it with recitation of the Holy Qur’ān and offering prayers. When dawn was about to fall, he intended to leave for the Masjid, but some swans cried in his face. This happening gave a signal to the Imam (a) who said, “All power and might belong only to Allah. These cries will be followed by wailings.”²

He then came towards the door, but could difficultly open it. That was another sign he alone could understand. When he reached in the mosque, he, as usual, awoke people for offering the prayer. He then began his prayer. When he sat after the first Sajdah,³ the cursed ibn Muljim stroke him with the sword so heavily that the Imam’s forehead was cleft and the sword reached his brain. As soon as the Imam felt the stroke, he raised his voice with the statement:

فَزْتُ رَبَّ الْكَعْبَةِ.

“By the Lord of the Kaabah, I have won.”

People hurried from every side and began to mourn the Imam (a) with melted hearts. They then carried him to his house and arrested the murderer. He however asked his son, Imam al-‘āsan (a), to treat the murderer kindly. When the son wondered, the Imam (a) answered, “O son, we are the household of mercy and forgiveness. Feed him (i.e. your prisoner) from the food you eat and water him from the drink you take. If I will die, you may then retaliate upon him (according to Allah’s law of retaliation) by killing him. But, never do anything to his dead body, for I heard your grandfather the Messenger of Allah (s) say: “Never do anything to the dead body of even biting dogs.” If I will

¹ See al-‘ākim’s *al-Mustadrak*; 3:143.

² See al-Mas’ūdi’s *Muraj al-Dhahab*; 3:291.

³ Sajdah is the obligatory prostration of the ritual prayers.

survive, I know what I will do with him. It is however better for me to pardon him, for it is my ethics to forgive. We, the Ahl al-Bayt, return on those who do wrong against us in forgiveness and generosity.

LADY ZAYNAB WITH HER FATHER

Lady Zaynab hurried to her injured father with tearful eyes and broken heart. She asked him whether the Prophet's report, related by the righteous lady Ummu-Ayman, regarding the adversities and misfortunes that the Ahl al-Bayt would have to encounter in the future was true or not.

The Imam (a) said:

الْحَدِيثُ كَمَا حَدَّثَكَ أُمُّ آيْمَنَ. وَكَانِي بِكَ وَنِسَاءِ أَهْلِكَ
 سَبَابًا يَهَذَا الْبَلَدِ، أَذْلَاءَ خَاشِعِينَ تَخَافُونَ أَنْ يَتَخَبَطَكُمُ
 النَّاسُ. فَصَبْرًا صَبْرًا، قَوْلَ الَّذِي فَلَقَ الْحِجَةَ وَرَأَى
 النَّسَمَةَ مَا لِلَّهِ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ وَلِي غَيْرِكُمْ
 وَغَيْرِ مُحِبِّكُمْ وَشِيعَتِكُمْ. وَلَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ،
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، حِينَ أَخْبَرْنَا بِهَذَا الْخَبَرِ: إِنَّ إِبْلِيسَ
 لَعَنَهُ اللَّهُ فِي ذَلِكَ الْيَوْمِ - أَيَّ يَوْمِ قَتَلَ الْحُسَيْنَ - يَطِيرُ
 فَرَحًا فَيَجُولُ الْأَرْضَ كُلَّهَا بِشِبَابِينِهِ وَعَفَارِيتِهِ، يَقُولُ:
 يَا مَعَاشِرَ الشَّيَاطِينِ، قَدْ أَدْرَكْنَا مِنْ ذُرِّيَةِ آدَمَ الْطَلِيَّةَ
 وَبَلَّغْنَا فِي هَلَاكِهِمُ الْغَايَةَ وَأَوْرَثْنَا هُمْ النَّارَ. أَلَا مَنْ
 اعْتَصَمَ بِهَذِهِ الْعِصَابَةِ فَاجْعَلُوا شُغْلَكُمْ بِتَشْكِيكِ
 النَّاسِ فِيهِمْ وَحَمْلِهِمْ عَلَى عِدَاوَتِهِمْ وَإِعْرَائِهِمْ بِهِمْ
 وَأَوْلِيَائِهِمْ حَتَّى تَسْتَحْكِمَ ضَلَالَةَ الْخَلْقِ وَكُفْرَهُمْ وَلَا
 يَنْجُو مِنْهُمْ نَاجٌ.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ وَهُوَ كَذُوبٌ، أَنَّهُ لَا يَنْفَعُ مَعَ
 عِدَاوَتِكُمْ عَمَلٌ صَالِحٌ وَلَا يَضُرُّ مَعَ مُحِبَّتِكُمْ وَمَوَالَاتِكُمْ
 ذَنْبٌ غَيْرُ الْكِبَائِرِ.

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Ummu-Ayman has told the truth. I see coming that you, as well as your people's harem, will be captives in this country. You will be submissive and terrified, fearing lest people might carry you off by force. At that time, be patient and adhere to patience, for, on that day, there will be no disciple (of Allah) on the earth except you, your followers, and you partisans. I swear this by Him Who split the grains and created the souls.

When he foretold us of these news, the Messenger of Allah (s) added: "On the same day as al-°usayn will be slain, Eblçs¹ the cursed will be overjoyed and will wander about the earth with his devils and afreets² to declare: O devils, only today have we revenged ourselves on the descendants of Adam, attained our objective of wiping them out, and led them to the fire of Hell. Now, you must turn all your efforts towards filling people's minds with doubt towards al-°usayn and his companions, inciting them to bear hostility against them, and provoking them against anybody who shows loyalty to them (i.e. al-°usayn and his companions) in order that people's straying and atheism would be so guaranteed that none of them would be saved (on the Day of Resurrection)."

Even though he is the biggest liar, Eblçs said the truth in that question. It is quite true that the good deeds of anyone who bears hostility against the Ahl al-Bayt are of no avail (no matter how great they are), and the sins, not the grand ones, of anyone who loves them and is loyal to them are of no harm.³

THE IMAM'S FINAL ADVICES

¹ Eblçs is the name of the Devil.

² Afreet is a powerful, evil jinnee. (See *The Oxford Talking Dictionary*; item: afreet.)

³ See *K̄mil al-Ziȳr̄t*; 266.

In his final hours, Imam 'Alç (a) advised his sons and daughters to cling to the high moral standards and abstinence from the transitory pleasures of this world.

To his two sons, Imam al-°asan and Imam al-°usayn (a), he said:

I advise you (both) to fear Allah and that you should not hanker after the (pleasures of this) world even though it may run after you. Do not be sorry for anything of this world that you have been denied. Speak the truth and act (in expectation) for reward. Be an enemy of the oppressor and helper of the oppressed.

I advise you (both) and all my children and members of my family and everyone whom my writing reaches, to fear Allah, to keep your affairs in order, and to maintain good relations among yourselves for I have heard your grandfather (the Holy Prophet) saying, "Improvement of mutual differences is better than general prayers and fastings."

Fear Allah and keep Him in view in the matter of orphans. So, do not allow them to starve and they should not be ruined in your presence.

Fear Allah and keep Him in view in the matter of your neighbors, because they were the subject of the Prophet's advice. He went on advising in their favor until we thought he would allow them a share in inheritance.

Fear Allah and keep Him in view in the matter of the Qur'ın. No one should excel you in acting upon it.

Fear Allah and keep Him in view in the matter of prayer, because it is the pillar of your religion.

Fear Allah and keep Him in view in the matter of your Lord's House (the Kaabah). Do not forsake it so long as you live, because if it is abandoned you will not be spared (or you will be deprived of your Lord's grace).

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Fear Allah and keep Him in view in the matter of jihad with the help of your property, lives, and tongues in the way of Allah.

You should keep to a respect for kinship and spending for others. Avoid turning away from one another and severing mutual relations. Do not give up bidding for good and forbidding from evil lest the mischievous gain positions over you, and then if you will pray, the prayers will not be granted.

Then the Imam (a) said:

O sons of ‘Abd-al-Muṣṣalib, certainly I do not wish to see you plunging harshly into the blood of Muslims shouting that Amḥr al-Mu‘minḥn has been killed. Beware; do not kill on account of me except my killer.¹

Wait until I die by his (‘Abd-al-Raḥmān ibn Muljim) existing stroke. Then strike him one stroke for his stroke. But, never do anything to his dead body, for I heard your the Messenger of Allah, peace be upon him and his family, say: Never do anything to the dead body of even biting dogs.²

The final will of Imam ‘Alḥ (a), however, was narrated by Lady Zaynab.

Afterwards, the Imam (a) began to recite Verses of the Holy Qur‘ān and suffer death agonies. Then, his pure soul elevated to the Supreme Comrade and joined the endless joy with the prophets, saints, and righteous people. Excellent is the companionship of such ones.

Imam al-‘āsan (a), accompanied by his brothers, assumed responsibility for his father’s funeral ceremonies, and at the last part of night, they carried Imam ‘Alḥ’s pure body to the final resting-place in al-Najaf. Lady Zaynab,³ while she was

¹ This is an indication to the seditions that ‘a‘ishah and Mu‘jwiyah aroused because of ‘Uthmān’s assassination.

² See *Nahj al-Balighah*; 3:85.

³ See *Zaynab al-Kubrī*; 60.

shedding tears heavily, participated in that funeral ceremony.

IMAM AL-°ASAN'S REIGN

On the second day, Imam al-°asan, surrounded by his brothers and the Hashemite youths, directed towards Kufa Masjid and delivered a funeral orations in which he used words as glorious as his father. He showed that his father had been such a unique personality that none from the past and coming generations can be his like.

In the field of justice, Imam al-°asan (a) declared the following fact about his father:

“He (i.e. Imam ‘Al¢) has not left behind him a single yellow (golden) nor white (silver) piece except seven hundred dirhams with which he had intended to have a bondmaid for his family. Yet, he ordered me to return them to the public treasury.”

As Imam al-°asan (a) finished his speech, the publics hurried to swear allegiance to him, even though the majority of them were not honest.

At any rate, Mu´jwiyah realized the reality of Imam al-°asan’s army whose individuals were controlled by weakness, looseness, and determination of rebel; he therefore challenged him to fight. Moreover, he led his army whose individuals, quite the opposite, were completely obedient and submissive to camp in al-Madǰ´in. Once they heard of this news, the hearts of Imam al-°asan’s soldiers were filled up with horror and panic. Thus, they refused the Imam’s call to fight against Mu´jwiyah. The Imam (a) still did not stop; he exerted all efforts for urging people to fight. Finally, a farrago of people of different tendencies and thoughts responded to him and camped in al-Madǰ´in.

The commander in chief of the Imam’s army, namely ‘Ubaydullǰh ibn ‘Abbǰs, joined Mu´jwiyah’s camp after he had received a seductive bribe and, as a consequence, disorder and sedition dominated the Imam’s army and many celebrated individuals, as well as eight thousand soldiers

and the tribes of Rabṣ'ah, insinuated themselves into Mu'jwiyah's camp.¹

The matter reached its climax when a gang headed for robbing Imam al-°asan's baggage, the bribees attempted to assassinate him more than once, and, finally, a party in his army, most likely the Kharijites, accused him of atheism.

In view of this situation, Imam al-°asan (a) had to make peace with Mu'jwiyah, though unwillingly, so as to save his party from distinction.²

After the truce, Imam al-°asan (a) had to leave Kufa, the city whose people disappointed his father and him, for Medina whose people received him so delightedly because he was the branch of that pure origin, the Holy Prophet (s).

By the fading of the rightful government and the coming of the wrongful one, the life of Lady Zaynab entered a new stage that would carry new, yet more grievous, adversities.

¹ See *Ans; b al-Ashr; f*; 1:223 (part I).

² See Shaykh Murtezha Al-Yasin's *Sulh al-Hasan* and B; qir Sharṣf al-Qarashi's °ay; t al-Imam al-°asan.

MU'AWIYAH'S REIGN

By Mu'awiyah's coming to power, the pre-Islamic idol ruling replaced the democratic ruling of Islam. Vice, indecency, and violation of good manners found themselves expansive places under the consent of the Umayyad individuals.¹

From his father who was the bitterest enemy of Islam, and from his mother who, out of her malice against Islam, ate the liver of °amzah during the Battle of Uḷud, Mu'awiyah inherited enmity against the Holy Prophet (s). Furthermore, the son exceeded his parents; he could not hide his real feelings as the name of the Holy Prophet (a), during the five-time per day declaration of prayer, was annoying him.²

In sequence, he hated the Prophet's Household and offspring as extremely as possible. He therefore issued the most malicious decision of concealing their virtues and merits.

Muḷammad ibn Idr̄s al-Sh̄fi'̄; the founder of the Shafiite Islamic school of law, answered those who asked him to say his opinion about Imam 'Al̄ Am̄r al-Mu'min̄n: "What can we say about a person whose partisans have had to hide his merits because of fear, and enemies have hidden his merits out of envy? But between these two, his merits that have become widely known are too numerous to be counted."³

During the reign of Mu'awiyah, the partisans of Imam 'Al̄ and the Ahl al-Bayt had to suffer various sorts of persecution. For instance, the criminal Bisr ibn Arṣa'ah killed and burnt more than thirty thousand individuals, Samarah ibn Jundab killed eight thousand individuals from

¹ See Sayyid Am̄r 'Al̄'s *REḷ al-Isl̄m*; 296.

² See Ibn Abi'l-°ad̄d's *Sharḷ(u) Nahj al-Balighah*; 2:297, and 10:101.

³ See al-Muḷaddith al-Qummi's *al-Anw̄r al-Bahiyyah*.

Basra, and Ziyād ibn Abīh, who exceeded everyone else in criminality, cut the limbs of the Imam's partisans. Even the women who showed loyalty to Imam 'Alī (a) and the Ahl al-Bayt were not saved from the inhuman procedures of Mu'īwiyah's criminal authorities. Furthermore, Mu'īwiyah gave the orders of destroying the houses of the Imam's partisans and leaving them homeless. He also deprived them of their shares from the public treasure¹ and refusing their testimonies in the official courts. Eventually, Mu'īwiyah exiled more than fifty thousand of them to Khurāsān, northeast Persia.

By the way, those exiles propagandized Shiism in that province whose people, later on, changed into a strong front of opposition against the Umayyad ruling until they, under the leadership of Abī Muslim al-Khurrāsānī, could overthrow their oppressive state.

ASSASSINATION OF IMAM AL-°ASAN

Anyhow, the gravest crime of Mu'īwiyah was assassinating Imam al-°asan (a) after he had pledged, through a famous truce with the Imam, to hold the position of leadership to the Imam. Thus, he could establish an Umayyad royal state.

As he looked in the long list of the criminals whom may do this mission so completely, he could not find anyone more qualified than Ja'dah daughter of al-Ash'ath, even though she was the Imam's wife. This lady was brought up on betrayal and perfidy.

Mu'īwiyah sent a lethal poison to Marwān ibn al-°akam and asked him to seduce Ja'dah to poison her husband under promise of marriage to Yazīd, Mu'īwiyah's son.

Due to her nature, Ja'dah did not hesitate; she poisoned the Imam's food.

The Imam (a) began to suffer the pains of poison and vomit pieces of blood in a washtub. When Lady Zaynab

¹ See Ibn Abī'l-°adīd's *Sharī(u) Nahj al-Balīghah*; 11:44.

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visited him, he ordered to take away that washtub so that she would not see that hurting view. Yet, she became very sad as she realized that her brother would depart her forever very soon.

The Imam (a) then advised his brothers and companions to adhere to the nobilities of character, good deeds, and fear of Allah. While he was reciting Verses of the Holy Qurʾān, his soul exalted to the Heavens to join the endless world there.

Imam al-ʿusayn (a) undertook his brother’s funeral ceremonies and intended to bury him next to his grandfather, Prophet Muḥammad (s). But ʿaʿīshah, owing to incitement of the Umayyads, rode a mule, shouted, “Do not take to my house those whom I do not like,” and created a big seditious matter due to which the blood of huge numbers of Muslims was about to be shed. Evading such a matter, Imam al-ʿusayn (a) had to change his mind and bury his brother in another place.

ASSIGNING YAZID AS THE COMING CALIPH

Muḥwiyah sealed his criminal reign with imposing his son, Yazīd, as his successor. Like his father and grandfather, Yazīd was known of his hypocrisy, treachery, and enmity against Islam. He, publicly, slighted all human values and principles. He used to drink wine in every moment of his life that some historians have specified dipsomania as his death cause. He was also fond of breeding animals, especially monkeys.

In abstract, Yazīd represented all vices and offenses and had nothing to do with Islam or leadership of the Islamic ummah.

THE BLACK REIGN

After the perdition of Mu'jwiyah, the Islamic ummah was pervaded by a violent, terrorist reign, which did not submit to a tradition or law or respond to any humane emotion. Finally, it betook oppression and despotism as its slogan.

This is the very depiction of Yazçd ibn Mu'jwiyah's reign, which persecuted Muslims so harshly.

During this reign, Lady Zaynab suffered the most difficult misfortunes and adversities, and the Prophet's family had to encounter extreme eradication. They were slain, and the Umayyad soldiers cut their limbs and violated their dead bodies so inhumanely. Lady Zaynab saw these excruciating views with her own eyes; therefore, sadness and sorrows cut through her heart and she could not stop against her tears and cries of mourning. That was not all; she, altogether with the Prophet's harem, then was taken as captive and shown around the provinces of the Umayyad State. They once were taken to 'Ubaydullh ibn Ziyid, son of the ill-famed Marjnah, and then to Yazçd, grandson of the ill-famed Hind.¹

¹ Hind, daughter of 'Utbah and wife of Ab£-Sufyñ, was the mortal enemy of Islam in general and the Hashemites in particular. It was she who tried to eat the liver of al-°amzah ibn 'Abd-al-Mu§§alib after he had been killed during the battle of Ujud. About her ill-fame, listen to the following narration:

After the conquest of Mecca, Hind, as well as her family members, had to pretend themselves Muslims so as to save themselves from killing. She came to the Prophet (s) for declaring her conversion to Islam. The Prophet (s), according to a divine instruction, would listen to her pledge openly in the hearing of Muslims. He would dictate some principles and she would agree, otherwise her being Muslim would not be accepted. One of these principles was that the Prophet (s) asked her to pledge herself that she would not commit prostitution. As an answer, she said, "How come that a celebrated lady commit prostitution?" As soon as he heard

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In any case, Lady Zaynab suffered the cruelest adversities during the black reign of Yaz d, the sinful tyrant who was an inexperienced, lecherous young and had known nothing about leadership, policy, or management. He could not even manage or control himself; he submitted completely to his whims and his one and only lust was bloodshed.

When his cursed father died in Damascus, Yaz d was on a journey.¹ He received a message informing about his father's perdition and his becoming the caliph of the Islamic ummah. He thus hurried to the capital accompanied by his immoral faction. From that moment, people began to criticize him for irresponsible behaviors.²

The first thing he did in Damascus was that he declared his determination to wage a destructive war against people of Iraq. People of Syria, however, welcomed this determination and declared their readiness to plunge themselves into such a war.³

Yaz d's most malicious opposition was in Medina; they were Imam al- usayn (a) and ʿAbdull h ibn al-Zubayr. He therefore issued the emphatic decision that al-Wal d, the governor of Medina, must coerce these two persons to pledge themselves as submissive to the leadership of Yaz d,

this statement from her, ʿUmar ibn al-Kha  b laughed to excess! This is because he knew her very well. This incident is recorded in almost all the reference books of Islamic history. See, for instance, Ibn Kuthayr, *al-Bidʿyah wa al-Nihʿyah*, vol. 4 p. 365, Ibn Kuthayr, *al-S rah al-Nabawiyyah*, vol. 3 p. 603, al-Tabari, *Tjrk h al-Umam wa al-Mul k*, vol. 2 p.338, al-Qur ubi, *al-Tafs r*, vol. 18 p. 72, Ibn abi'l- ad d, *Sharʿ( ) Nahj al-Bal ghah*, vol. 18 p. 17, and Shaykh al-Am ni, *al-Ghad r*, vol. 10, p. 170.

¹ See Ibn Kuthayr, *al-Bidʿyah wa al-Nihʿyah*, vol. 8 p. 152.

² See al-Dhahabi, *Tjrk h al-Isl m*, vol. 1, p. 267, and Ibn al-Ath r, *al- Tjrk h*, vol. 3, p.266.

³ See al-Bal dhiri, *Fut l  al-Buld n*, vol. 5, p. 6.

but if they, or any other individual, refuse to pay homage to the new caliph, the governor must behead them.¹

When he received these resounding instructions, al-Walʿd panicked because it was not easy to behead such personalities.² Even Muʿwiyah who enjoyed terrible diplomatic capabilities could not dare assassinate Imam al-ʿusayn (s). How is it then possible for an ordinary governor like al-Walʿd to do it?

Al-Walʿd then sought the opinion of Marwān ibn al-ʿakam, the chief of the Umayyad family, who suggested that those two personalities would be compulsorily summoned at that very moment and asked to show compliance with the new leadership of Yazʿd, otherwise they would be beheaded.³

This opinion did not appeal to al-Walʿd, but he had to respond to Marwān.⁴

REFUSAL OF YAZʿD'S LEADERSHIP

It was midnight when al-Walʿd ordered ʿAbdullāh ibn ʿAmr ibn ʿUthmān to summon Imam al-ʿusayn (a) and ʿAbdullāh ibn al-Zubayr. The messenger found them both in the Prophet's Masjid and asked them to attend at the governor. They answered affirmatively. ʿAbdullāh ibn al-Zubayr turned his face to Imam al-ʿusayn (a) and wondered, "What do you think the matter for which he summoned us in such time?"⁵

The Imam (a) answered, "I think that their tyrant ruler – i.e. Muʿwiyah- died, and they summoned us to pay homage to the new one before the spread of the news."⁶

The Imam (a) then gathered his companions and directed towards the governor's center. He first asked why he was

¹ See al-Yaʿqūbi, *al-Tjrkkh*, vol. 2, p.241.

² See al-ṭabari, *Tjrkkh al-Umam wa al-MulEk*, vol. 4, p.25.

³ See AbE-Mikhnaf al-Azdi, *Maqtal al-ʿusayn*, p.4.

⁴ See al-Balādhiri, *FutEʿ al-Buldjn*, vol. 5, p.12-3.

⁵ See Ibn Kuthayr, *al-Bidyah wa al-Nihyah*, vol. 8 p. 160.

⁶ See Ibn al-Athar, *al-Tjrkkh*, vol. 3, p. 264.

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summoned in such time. He was answered that he should pay homage to the leadership of Yaz d.

Asking for postponement, the Imam (a) said, “I do not pay homage secretly. When you ask all people to pay homage, you then may ask me so that people and I will share the same situation.”

This means that the Imam (a) intended to declare his refusal of swearing allegiance to the leadership of Yaz d openly, but Marw n understood it. He therefore shouted at al-Wal d, “If he leaves you at this instant without paying homage, you will never be able to oblige him to pay it at any other time unless many victims from both sides will numerously fall. Detain him now. He must pay homage or be beheaded.”

The Imam (a) turned to Marw n and shouted in his face, “Son of al-Zarq , is it you or he who will kill me? By Allah I swear, you have meanly lied.”¹

The Imam (a) then turned to al-Wal d to declare his determination to reject the matter completely:

أَيُّهَا الْأَمِيرُ، إِنَّا أَهْلُ بَيْتِ النَّبِيِّ وَمَعْدِنِ الرِّسَالَةِ
وَمُخْتَلَفِ الْمَلَائِكَةِ وَمَجْلِ الرَّحْمَةِ. بِنَا فَتَحَ اللَّهُ وَبِنَا
خَتَمَ. وَبَزِيدِ رَجُلٍ فَاسِقٍ شَارِبٍ لِلْخَمْرِ وَقَاتِلِ النَّفْسِ
الْمُحْتَرَمَةِ مَعْلِنٍ بِالْفِسْقِ. وَمِثْلِي لَا يَبِيعُ مِثْلَهُ. وَلَكِنْ
نُصِيحٌ وَتُصِيحُونَ وَنَنْظُرُ وَتَنْظُرُونَ إِنَّا أَحَقُّ بِالْخِلَافَةِ
وَالْبَيْعَةِ.

“O Governor, we are the household of prophesy, the core of the (divine) message, frequently visited by the angels, and (we are) the center of mercy. Allah has commenced with us and shall seal with us. Yaz d is a lecherous, intoxicating man who kills the respectful soul and promulgates his acts of immorality. My like should never pay homage to him or his likes. Wait for

¹ See Ibn al-Ath r, *al-Tjrtkh*, vol. 3, p. 264.

us until next morning and you will see who is the worthiest of leadership (of the Islamic ummah) and being paid homage.”¹

That was the first declaration of Imam al-°usayn’s refusal of Yazd’s illegal leadership.

Marwn blamed al-Wald for not adopting his suggestion. Al-Wald, however, reproached Marwn and declared that he would never kill Imam al-°usayn (a), because his killer would certainly be the fuel of Hell.²

The next morning, Imam al-°usayn (a) decided to leave Medina for Mecca. Before so, he visited the tomb of his grandfather, Prophet Muammad (s), and complained to Almighty Allah against the adversities that surrounded him, saying:

O Allah, this is the tomb of Your prophet Muammad, peace be upon him and his family, and I am the son of Your Prophet Muammad’s daughter. I have been inflicted with the matter that You know. O Allah, I do like all that which is good and I forbid all that which is evil. Hence, I now beseech to You, O Lord of Majesty and Honor, to choose for me that which draws Your pleasure and the pleasure of Your Prophet.³

In the darkest hour of night, Imam al-°usayn (a) directed towards the hidden tomb of his mother, Fimah al-Zahr (a), and then turned to the tomb of his brother, Imam al-°asan (a), where he revived the happy moments he spent with them.

IN MECCA

When Imam al-°usayn (a) decided to leave for Mecca, he summoned his sister, Lady Zaynab, informed her about what he had decided to do, and asked her to take part in his

¹ See Sayyid Ibn aws al-°asani, *al-Lahf fi Qatl al-uff*, p. 17, and Sayyid Murta al-°Askari, *Ma’lim al-Madrasatayn*, p. 46.

² See al-abari, *Tarkh al-Umam wa al-Mulk*, vol. 5, p. 340.

³ See Shaykh al-Shurayfi, *Maws’at Kalimt al-Imam al-°usayn*, p. 287 as quoted from al-Khawrizmi, *Maqtal al-°usayn*.

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ordeal. In view of her deep-rooted faith, she did not hesitate to respond to her brother's call. Moreover, she determined to participate and wind up his revolution. Like Lady Zaynab, Imam al-°usayn's wives, sons, brothers, and cousins agreed to join his revolution against the oppressors.

The next mornings, everybody was ready to begin the journey. Lady Zaynab was so upset though her brother, al-°Abbās, was beside her; taking care of her and regarding her attentively. People of Medina, too, were so dismayed because they watched the Prophet's family leaving them, perhaps, forever. Throughout the journey, Imam al-°usayn (a) was reciting repeatedly Almighty Allah's saying:

“My Lord! Deliver me from the unjust people.”

By reciting this Holy Verse, Imam al-°usayn (a) likened his journey to that of Prophet Moses (a) who revolted against the tyrant of his time.¹

He took the public way to Mecca declaring his challenge to the ruling authorities and making little of death, which, inevitably, shall inflict man in any land and at any moment.² He had full confidence in Almighty Allah Who dominates everything thoroughly completely.

This journey was the second for Lady Zaynab; the first was with her father when he left Medina to settle in Kufa that he betook as the capital of his state. On that journey, she was in a great caravan that contained her father, her brothers, her husband, and her honorable cousins. The back journey after Imam al-°asan's truce with Mu'jwiyah was also great and surrounded by honor and dignity. Yet, the third journey would be so sorrowful and dreary, since it was the enemies who led the caravan.

On Tuesday night,³ Imam al-°usayn (a) arrived in Mecca and resided in the house of Al-°Abbās ibn °Abd-al-

¹ See al-Nu'mān al-Maghribi, *Sharḥ al-Akḥbār*, vol. 3, p. 144.

² See al-Qandẓi al-°anafī, *Yanībḥ' al-Mawaddah li Dhawī al-Qurbā*, p. 402.

³ See Ibn Jarḥr al-°abari, *Tjrkḥ al-Umam wa al-MulḤk*, vol. 6,

Muṣṣalib.¹ People of Mecca visited him so frequently and used to ask him questions about the Islamic laws and others about his opinion of the ruling regime. When the season of the °ajj occurred, °ajjis and Mu'tamirs² surrounded the Imam (a) and listened to his opinions and instructions. From that moment, he began to promulgate his revolution, and the publics began to understand the aim of his being in Mecca.

Owing to such activities, the ruling authorities there Mecca panicked and anticipated that he would betake Mecca as the center of his revolution against the oppressive regime of Yazꝥd. The governor of Mecca came to the Imam (a) and asked the reason beyond his residence there. The Imam answered that he had come for seeking the refuge of Almighty Allah and the Holy House.³ As a result, the governor sent a missive to Yazꝥd informing him about Imam al-°usayn's arrival and the publics' surrounding him, attending his sessions, and listening to him.

These news confused Yazꝥd who, immediately, sent a missive to ʿAbdullih ibn ʿAbbīs asking him that he would pardon the Imam (a) provided that he would pay homage to him –Yazꝥd- lest he would punish. Answering Yazꝥd's missive, ʿAbdullih ibn ʿAbbīs told that the Imam (a) left Medina because the ruling authorities there bothered him. He also promised that he would meet the Imam (a) and see the matter.

In Iraq, there was a general rebel and refusal of paying homage to Yazꝥd, because they regarded him as the inheritor of those mortal enemies of Islam.⁴ The Shiite chiefs in Kufa held a meeting in the house of Sulaymān ibn ʿard al-Khuziʿi during which they delivered speeches showing the sins of the Umayyad individuals and calling to

p. 190.

¹ See Ibn ʿAsīkir, *Tārīkh Madīnat Dimashq*, vol. 13, p. 68.

² °ajjis are performers of the ritual °ajj, and Mu'tamirs are performer of 'Umrah.

³ See Sibṣ ibn al-Jawzi, *Tadhkirat al-Khawāṣṣ*, p. 248.

⁴ Baron Alfred Von Kremer, *Belief and Sharia in Islam*, p. 96.

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swear allegiance to Imam al-°usayn (a) as the true leader of the Islamic ummah.¹ All the attendants shouted that they would certainly support and defend the Imam and would send him messages asking him to lead their revolution against the Umayyad rulers.

So, Many delegations met him and thousands of messages were sent to him by ordinary people and chiefs, such as Shibth ibn Rab'ç, °ajjir ibn Abjur al-°Ujalç, and °Amr ibn al-°ajjij.² As a result, Imam al-°usayn (a) decided to respond to the them and send his cousin, Muslim ibn °Aqçl, to see the real situation.³

MUSLIM IBN °AQçL IN AL-K-FAH

Muslim left for Kufa and resided there in the house of al-Mukhtir al-Thaqafi, one of the most celebrated faithful personalities⁴ who called everybody to visit Muslim; therefore, everybody came to listen to the message of Imam al-°usayn (a) that Muslim carried. At least, forty-thousand individuals from Kufa acknowledged Imam al-°usayn (a) as their leader whom they must defend and support.⁵

Because of this huge number of supporters, Muslim's confidence and trust in the expected success of Imam al-°usayn's revolution increased. He therefore sent a message to the Imam (a) asking him to hurry his coming to Kufa,⁶ and, as a result, the Imam (a) prepared to leave.

¹ Ibn Namç al-°illi, *Muthçr al-A/zjn*, p. 15.

² See Abu'l-Faraj al-I°fahçni, *Maqtil al-çlibiyyçn*, p. 95, and *Ansçb al-Ashrif*, p. 157.

³ See AbE-°ançfah al-Daynçri, *al-Akhhçr al-çiwçl*, p. 210.

⁴ See °amçd ibn Muçammad al-Maçilli, *al-°adi'iq al-Wardiyyah*, vol. 1, p. 125. Other historians have mentioned that Muslim ibn °Aqçl resided in the house of Muslim ibn °Awsajah or Hçni' ibn °Urwah (see Ibn °ajar, *al-I°jbah fi Ma'rifat al-°ajbah*, vol. 1, p.332, and Ibn °ajar al-'Asqalçni, *Tahdhçb al-Tahdhçb*.)

⁵ See Muçammad Bçqir al-Majlisi, *Biççr al-Anwçr*, vol. 44, p. 337.

⁶ See Ibn Jarçr al-çabari, *Tçrçkh al-Umam wa al-Mulçk*; vol. 4, p, 224.

Yaz d’s agents in Kufa reported these news to him, and he, out of fear, sought the advice of Sirjawn, the Roman, who was his father’s best secretary. This cunning man had thought for quite a while before he suggested to Yaz d to assign ‘Ubaydull h ibn Ziy d as the new governor of Kufa.¹ Although Yaz d was angry with ‘Ubaydull h ibn Ziy d, he had to appoint him as the new governor of Kufa besides Basra.² Thus, ibn Ziy d became the ruler of the entire Iraq. In addition, Yaz d sent him a message asking him to capture, exile, or even kill Muslim ibn ‘Aq l,³ and then followed it with another asking him to even fly to Kufa if he would be able.⁴

‘UBAYDULL H IBN ZIY D IN KUFA

Throughout his way from Basra to Kufa, ‘Ubaydull h, accompanied by five-hundred men, did not stop for fear that Imam al- usayn (a) would precede him. He disguised himself with black clothes so that people would take him for the Imam. He entered the city and hurried towards the Qa r al-Im rah -Governorate Mansion- in fear and resentment because people welcomed him warmly as they really took him for Imam al- usayn (a).⁵

As he reached there and knocked the door, the governor of Kufa, al-Nu m n ibn Bash r, who also thought of him as the Imam (a) shouted from the balcony, “Son of Allah’s Messenger, I will not fulfill my pledge to you and I do not want to fight you...”⁶

“Open the door,” shouted ‘Ubaydull h, “You will suffer long nighttime!”⁷

¹ See Ibn al-Ath r, *Tir kh*, vol. 3, p. 268.

² See Ibn Kuthayr, *al-Bid yah wa al-Nih yah*, vol. 8, p. 152.

³ See Ibn Jar r al- abari, *Tir kh al-Umam wa al-Mul k*; vol. 4, p. 265.

⁴ See al-Dhahabi, *Siyar(u) A’l m al-Nubal ’*, vol. 3, p. 299.

⁵ See Mu ammad ibn al-Fatt l al-N s puri, *Raw at al-Wj z n*, p. 174.

⁶ See Ab -Mikhnaf al-Azdi, *Maqtal al- usayn*, p. 28.

⁷ See Sayyid Mu sin al-Am n al- mili, *Law ij al-Ashj n*, p. 44.

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Some of the crowded people who walked behind him knew his reality; they therefore shouted, “This is indeed son of Marjīnah.”

Thus, they ran away with their hearts filled in with terror. ‘Ubaydullāh went towards the mansion and seized the weapons and fortune. He was gathered around by the agents of the Umayyad dynasty, such as ‘Umar ibn Sa’d, Shamr ibn Dhi’l-Jawshan, Mu‘ammad ibn al-Ash‘ath, and other famous names among the hypocrites of Kufa. They began discussing the matters of the expected revolution and its chiefs, and went on plotting for eradicating it.¹

Next morning, ‘Ubaydullāh gathered the people in the Grand Masjid of Kufa to declare his being the new governor. He promised the obedient with big prizes and threatened the disobedient with persecution and the mutineers with harsh punishment.² He then showed items of horror by putting to death some individuals before he had interrogated them.³ He also filled the prisons with innocent people. All these means were purposed for controlling the country completely.

Once he knew about ‘Ubaydullāh’s arrival, Muslim changed his residential place. He moved to the house of Hāni’ ibn ‘Urwaḥ, one of the most celebrated personalities of Kufa, who welcomed him hospitably and received his partisans to plan for the revolution.

The success that ‘Ubaydullāh ibn Ziyād achieved in the political fields is ascribed to the series of plans that he made. The introductory step was spying on the movements of Muslim to circulate his activities and realize his points of power and weakness. ‘Ubaydullāh chose his servant, Mi‘qal, for this mission. He gave him some money and ordered him to contact with the significant members of the revolution by

¹ See Bīqir Sharḥ al-Qarashi, *al-‘Abbas ibn ‘Alī*, p. 133.

² See al-Faḥr ibn ‘asan al-ḥabarsi, *l’ilm al-Warj bi A’ilm al-Hudj*, vol. 1, p. 438.

³ See Ibn al-‘abbāgh al-Mīliki, *al-Fuḥḥ al-Muhimmah*, p. 197.

claiming that he shows loyalty to the Ahl al-Bayt (a) and that he had come to Kufa because he heard the call of Imam al-°usayn (a).

Mi°qal could first reach Muslim ibn °Awsajah and show him false loyalty and, unfortunately, the latter was deceived; he therefore showed Mi°qal the residential place of Muslim ibn °Aq¢l. Thus, Mi°qal frequented about the place and could comprehend everything about the expected revolt and report to his master, son of Marj;nah.¹

The second and most dangerous process was arresting H;ni° ibn °Urwah who was chief of the tribes of Midh!aj— the great majority of the inhabitants of Kufa. This procedure spread a big wave of horror among people and sent a destructive strike to the expected revolution.

Before °Ubaydull;h, H;ni° denied the accusation; hence, they summoned Mi°qal, the spy, to testify of the truth. However, H;ni° refused to give up his guest to the authorities.² But the tyrant ordered his servants to draw H;ni° near him and went on beating him on the face with a bar he had in the hand. He then ordered to detain him in one of the rooms of the mansion.

This procedure shook the feelings of his kinsmen who, under the leadership of the traitor °Amr ibn al-°ajj;j, pushed themselves towards the mansion. °Amr shouted, -so as to make °Ubaydull;h hear him- “I am °Amr, and these are the celebrities and chiefs of Midh!aj. Yet, we are not denouncing our loyalty to you nor are we mutinying against you.” Furthermore, °Amr said words of surrender and humility for which °Ubaydull;h did not care. He then asked Shuray!, the judge, to see H;ni° and then tell his tribe about his state. The judge entered the cell of H;ni° who shouted: “How strange this is! Have my people all died? If only ten persons from my tribe come to me they will certainly save me.”

¹ See Ibn al-Ath¢r, *Tjrk¢kh*, vol. 3, p.269.

² See al-Mas°Edi, *Mur£j al-Dhahab*, vol. 3, p. 7.

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When Shurayf left him, he said to his kinsmen, “I have seen your chief. He is alive. He has ordered you to go home.” ‘Amr shouted, “Well, he has not been killed. Thanks to Allah!”

As if they have been granted the one and only opportunity to escape a lightless jail, people of Midh'aj turned their faces back and ran away. It seems that there had been a secret agreement between the chiefs of Midh'aj and 'Ubaydullah on killing H'ani', otherwise they would have attacked the mansion and saved their chief.

Muslim ibn 'Aq'el knew about the situation of H'ani' who was an important member of the expected revolution; therefore, he declared openly the revolution against 'Ubaydullah. Thus, about four –or forty- thousand warriors joined him.¹ 'Ubaydullah was delivering a speech when he heard the noise of the revolters whose numbers were increasing and were directing towards the Governorate Mansion. Like a dirty dog, 'Ubaydullah hurried towards the mansion.² He had only thirty policemen; he therefore used the meanest means that would save him—war of nerves. Because he knew people of Kufa very well, he ordered their traitorous chiefs to slip among the troops of Muslim and spread the rumors that the armies of Syria would soon punish those who joined Muslim's army, the government would deprive them of their salaries, and that martial laws would be applied to them. These rumors acted as bombs on the heads of the people most of whom declared, “We should not engage ourselves in questions of policy!”³

Before long, most of them left Muslim who led the rest to the Masjid for prayer. Even during the prayer, the others left, and Muslim, as he finished the prayer, found himself alone!⁴ That night, he could not find a house to settle in. He

¹ See Ibn 'ajar al-'Asqal'ni, *Tahdh'eb al-Tahdh'eb*, vol. 2, p. 351.

² See Ibn Kuthayr, *al-Bid'iyah wa al-Nih'iyah*, vol. 8, p. 154.

³ See Ibn al-Ath'ir, *T'j'r'ckh*, vol. 3, p.269.

⁴ See Abu'l-Fid'i, *al-Mukhta'ar fi Akhb'ir al-Bashar*, vol. 1, p.

therefore had to wander alone in the streets of Kufa. Only a noble lady called ±aw´ah had the courage to let Muslim in. As she served him food, Muslim refused to eat or drink because he was thinking of the fate that Imam al-°usayn (a) would face after the betrayal of those people. Son of ±aw´ah knew the whole story and with the first sparks of that morning, he hurried to inform the ruling authorities about the matter, even though he had given his mother binding oaths that he would not tell anybody.

Three hundred horsemen, led by Muḷammad ibn al-Ash´ath, attacked the house of ±aw´ah, but Muslim faced them with such an unprecedented courage that he inherited from his fathers.¹ He alone could defeat those horsemen and kill a great number of them. The mean ones however began to throw stones and fireballs on him, but he too overcame.²

When Muḷammad ibn al-Ash´ath returned to ʿUbaydullĥ and asked for more troops and weapons, the latter said with astonishment, “I have sent you to capture one man! But he did this to your troops!” He answered, “Do you think you have sent me to bring an ordinary man from Kufa or the neighboring? You have sent me to capture a courageous lion and a hero from the family of the best men in whose hands cutting swords are held fast.”³

ʿUbaydullĥ supplied him with more troops and weapons, but Muslim, the hero, kept on fighting against them so bravely. This facing took a long time during which Muslim suffered thirst and the troops of the ruling authorities were increasing around him, though they were too terrified to attack him. Finally, they stabbed him with their lances until

300.

¹ See Bahĥ al-Dĥn ʿAlĥ ibn ʿAbd-al-Karĥm, *al-Durr al-Naĥĥd fi Taʿĥzi al-Imam al-Shahĥd*, p. 164.

² See Ibrĥĥm ibn Muḷammad al-Bayhaqi, *al-Maĥĥsin wa al-Masĥwiʿ*, vol. 1, p. 43.

³ See ʿAbdullĥ al-Baʿrĥni, *al-ʿAwĥlim - al-Imam al-°usayn*, p. 203.

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they could capture him. After they had let him down, people of Kufa crowded to see how he was taken to the Mansion.

Muslim courageously refused submitting to the tyrant who, as a result, ordered Bukayr ibn °amrīn to take him to the surface of the mansion and behead him. He also ordered Hīni´ to be killed before the individuals of his tribe.

The dead bodies of Muslim and Hīni´ were trailed on the ground in the streets as a sign of terrorism and scorning their adherents.¹

LEAVING FOR IRAQ

Before she left for Iraq in the company of her brother, Lady Zaynab had asked permission of her husband. And before Imam al-°usayn (a) left for Iraq, °Abdullīh ibn °Abbīs, his cousin, had tried to change his mind, but the Imam (a) refused. Hence, ibn °Abbīs asked him not to accompany his harem and family members, but the Imam (a) answered, “These are the trusts of the Messenger of Allah, and I cannot trust anyone with them.”

Then, Lady Zaynab said to ibn °Abbīs with tearful eyes, “Son of °Abbīs, do you suggest to our leader to leave us here and go alone? No, by Allah, we either live with him or die with him. We have nothing left except him.”²

°Abdullīh ibn °Abbīs could not control himself when he broke into tears and said, “It is truly difficult for me to leave you, cousin.”

One of the most excellent plans of Imam al-°usayn’s revolution was accompanying his harem and family members with him, especially Lady Zaynab who had the leading role in the process of the revolution’s perpetuity. As he anticipated the coming events, he planned for his sister her honorable role in perfecting his uprising, showing his sacrifice that the Umayyad tyrants attempted to cover up,

¹ See Aīmad ibn Ya’yī al-Balīdhiri, *Ansīb al-Ashrif*, p. 83.

² See Sayyid Hīshim al-Baīrīni, *Madʿnat al-Ma’jjiz*, vol. 3, p. 485.

and putting into circulation his principles and aims. As a matter of fact, the Imam's harem contributed actively in the renaissance of the Muslim society and the overthrowing of the Umayyad regime's false prestige. Through their enthusiastic speeches, the Imam's harem commenced the revolutions against the regime and shook the entity of their illegal state.

In this regard, Mu'ammad °usayn K̄shif al-Ghiṣ̄i' says:

“Does anyone doubt the fact that if those ladies –of the Prophet's family- had not challenged the ruling regime through their situations and addresses, the blood of Imam al-°usayn (a) and his sons would have gone for nothing and none would have demanded with the punishment of those killers and, accordingly, his revolution would have been useless? On this account, Imam al-°usayn (a) had already planned for this step and had full knowledge that none would be able to accomplish this mission so perfectly except those ladies. As a result, he asked them to accompany him for adding another item to the oppression that they would encounter –when these ladies would be taken as captives-. In addition, the Imam's purpose behind accompanying them was deep and political. He wanted them to accomplish his revolution and overthrow the illegal regime of the Umayyad rulers before they would eradicate Islam and take people back to the pre-Islamic customs and traditions.”¹

Dr. Aḥmad Maḥmūd ḥub̄i says:

“Al-°usayn insisted on accompanying his harem and family members with him in order that people would testify of the inexcusable and inhumane crimes that their enemies would do to them. Thanks to this procedure, the issue for which al-°usayn fought and revolted has not been lost in the desert with his blood. Without the existence of his family members and harem, all the incidents that occurred with al-°usayn and his enemies would have been completely forged

¹ See Mu'ammad al-°usayn K̄shif al-Ghiṣ̄i', *al-Siyṣah al-°usayniyyah*, p. 46-7.

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and distorted, and all true testimonies would have been unavailable.”

Dr. ‘a’ishah Bint al-Shiṣi’ says:

“Zaynab, al-°usayn’s sister, caused ‘Ubaydullāh ibn Ziyād and the Umayyad dynasty to lose the elation of victory as she poured drops of deadly poison in their cups. All the events that took place after that, such as the rebel of al-Mukhtār and the revolution of ‘Abdullāh ibn al-Zubayr, and resulted in the decline of the Umayyad regime, the ‘Abbāsīd dynasty’s coming to power, and the inveteracy of Shiism; all these events were the result of Zaynab’s formation.”¹

To sum it up, without Lady Zaynab, the tragic story of Karbalā’ would have been recorded from the viewpoint of Imam al-°usayn’s enemies only, and the pure blood of the Imam, his relatives, and his companions, which was shed wrongly there, would have been lost in the desert.

At any rate, before he left Mecca, Imam al-°usayn (a) called for a general meeting during which he delivered an address:

الْحَمْدُ لِلَّهِ، وَمَا شَاءَ اللَّهُ، وَلَا قُوَّةَ إِلَّا بِاللَّهِ، وَصَلَّى اللَّهُ
عَلَى رَسُولِهِ وَسَلَّمَ. خَطَّ الْمَوْتُ عَلَى وُلْدِ آدَمَ مَخَطَ
الْقِلَادَةِ عَلَى جِيدِ الْغَتَاةِ، وَمَا أَوْلَهْنِي إِلَى أَسْلَافِي
إِشْتِيَاقَ يَعْقُوبَ إِلَى يُوسُفَ. وَخَيْرَ لِي مَصْرَعٌ أَنَا
لَاقِيهِ: كَانِي يَا وَصَالِي تَقَطَّعَهَا عَسَلَانِ الْفَلَوَاتِ بَيْنَ
النَّوَاوِيسِ وَكَرْبَلَاءَ، فَيَمْلَأَنَّ مِنِّي أَكْرَاشًا جُوقًا وَأَجْرَةَ
سُغْبًا. لَا مَحِيصَ عَن يَوْمِ خَطِّ بِالْقَلَمِ.
رَضَا اللَّهُ رِضَانًا أَهْلَ الْبَيْتِ، نَصِيرًا عَلَى بَلَائِهِ وَيُوقِنَا
أَجْرَ الصَّابِرِينَ. لَنْ تَشُدَّ عَن رَسُولِ اللَّهِ (صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ) لِحْمَتِهِ وَهِيَ مَجْمُوعَةٌ لَهُ فِي حَضِيرَةِ
الْقُدْسِ، تَقَرُّ بِهِمْ وَيَنْجِزُ بِهِمْ وَعَدَهُ. مَنْ كَانَ

¹ See ‘a’ishah Bint al-Shiṣi’, *Zaynab; the Heroine of Karbalā’*

بِإِذْلًا فِينَا مَهْجَتَهُ وَمَوْطِنًا عَلَيَّ لِقَاءِ اللَّهِ نَفْسَهُ فَلْيَرْحَلْ
مَعَنَا، فَإِنِّي رَاحِلٌ مُصِيحًا إِنْ شَاءَ اللَّهُ تَعَالَى.

All praise is due to Allah, only that which Allah wants will come to pass, there is no strength save in Allah, and mercy and blessings of Allah be upon His Messenger. Death is mapped out on every human being in the same way as a necklace leaves a mark on a girl's neck. For me, my eagerness to join my late fathers, the martyrs, is as same as Prophet Jacob's eagerness to see (his absent son) Joseph.

I will unavoidably encounter the demise that has been chosen for me: I foresee that my limbs and organs will be severed by the wolves of deserts¹ in a place between al-Nawāwīs and Karbalā' where they will fill their hungry bellies with me. No one can escape that which has been recorded with the Pen.²

Only that which pleases Allah will please us—the Ahl al-Bayt; we behave steadfastly against His tests (that He presents in forms of misfortunes) and He shall certainly pay us the rewards of the steadfast ones in full. The flesh of the Messenger of Allah, peace be upon him and his family, shall not go astray from his way and shall join him in the Sacred Position to delight him and fulfill the promise, which was made to him.

Hence, he who sacrifices his soul for us and determines to meet Allah may accompany me in this journey. Tomorrow morning, I will leave, if Allah, the Exalted, wills it."³

In his last moments in Mecca, Imam al-^ousayn (a) went towards the Holy House (Kaaba) and offered the Zhuhr –

¹ This means that those who will fight against me are as savage and wild as wolves.

² This is an indication to the absolute knowledge of Almighty Allah.

³ See 'Alç ibn Abu'l-Fatç al-Arbali, *Kashf al-Ghummah fi Ma'rifat al-A'immah*, vol. 2, p. 239.

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noon- Prayer there. On the eighth of Dhu'l-^oijjah, 60 A.H., he left Mecca whose people saw him off with tearful eyes and depressing hearts. Throughout his journey, he used to tell the story of the martyrdom of Prophet John.

In a place called al-^oif^o!, Imam al-^ousayn (a) met al-Farazdaq, the famous poet, and told him that the ruling authorities had plotted to assassinate him in Mecca.¹ The Imam (a) asked him about the reality of people of Kufa that he had come from, and al-Farazdaq said, "Their hearts are with you, but their swords are against you."² He agreed to these words, but continued his journey so steadfastly.

In a place called Dh^ojt-^oIrq, the Imam (a) met Ab^o Hirrah who asked him why he had left Mecca. The Imam (a) answered:

"Woe to you, Ab^o Hirrah! When the Umayyads usurped my properties, I treated it patiently, when they insulted my honor, I also treated it patiently, and when they attempted to shed my blood, I escaped. By Allah I swear that because the oppressive party will kill me, Allah shall dress them with comprehensive humiliation and shall cause cutting swords to sever them. Allah shall also give a free hand to rulers who will humiliate them to the degree that they will be more humble than people of Sheba; a woman ruled them and had full hand on their properties and souls."

The Imam (a) then left this man who could not understand the meaning of supporting the right and defending Islam.

In a place called al-Khuzaymiyyah, Lady Zaynab approached the Imam (a) and asked about their fate. He answered that she would have to face terrible difficulties

¹ See Khal^ofah ibn Khayy^o§ al-^oA^ofari, *T^ork^okh Khal^ofah ibn Khayy^o§*, p. 176.

² See Mu^ojammad ibn Jar^or al-^oabari, *Naw^odir al-Mu^o'jiz^ot*, p. 107.

and adversities. He said, “Sister, all that which is going to be is going to be.”¹

In a place called Zarfd, the caravan of the Imam (a) received a very bad news; Muslim ibn ‘Aqçl was martyred in Kufa. The caravan burst into tears, and the Imam (a) turned towards the family of the martyr and asked, “Muslim has been martyred. What do you now see?”

They answered so firmly, “We will not go back unless we revenge for him or join him.” These words showed the determination of those heroes and made the Imam (a) trust his issue more.

That noon, Imam al-°usayn (a) took a siesta and saw a horrible dream. He woke up in terror, and his son, ‘Alç al-Akbar, hurried and asked about that terror. The Imam (a) told his son that he had seen in sleep a horseman saying, “You are mending your paces while your deaths are taking you hurriedly to Paradise.” Explaining this dream, the Imam (a) told that they would be killed.

The son asked, “Are we not the right party?”

“Of course, we are. I swear it by Him to Whom all creatures shall return,” answered the Imam (a) confidently.

The son concluded, “O father, we then shall never care about death.”

This statement relieved the Imam (a) who expressed his gratitude for such a situation.²

As they reached a place called Shurçf, the Imam (a) gave the orders of fetching as much water as possible from the springs there. A few steps after these springs, one of the companions saw something like date-palm trees and shouted to make the others notice. Some of those who had full knowledge of that area realized that it was nothing but

¹ See Shaykh ‘Alç al-Namçzi al-Shçhrçdi, *Mustadrak Safçnat al-Biççir*, vol. 5, p. 450.

² See Muçamamd ibn Jarçr al-±abari, *Tirçkh al-Umam wa al-Mulçk*; vol. 4 p. 308, and Ab'l-Faraj al-Içfahçni, *Maçqtil al-±libiyyçn*, p. 111.

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arrowheads and ears of horses. Imam al-°usayn, too, realized that these were the vanguards of the Umayyad army. He therefore asked his companions whether they knew a near place to hide in. Some referred to Mount Dh£-°usam to the left.

As the Imam's caravan directed towards that mountain, the massive troops –of about more than one thousand horsemen as some historians have confirmed- under the commandment of al-°urr ibn Yazød al-Riyjii whom ʿUbaydulljh ibn Ziyid commissioned to wander through the desert until he would meet and capture the caravan of Imam al-°usayn (a), approached. It was midday and al-°urr's troops were too thirsty to continue their march. Seeing this, the Imam (a) felt pity for them and ordered his companions to give them from the water they had with them. Even the horses were given water.

After that, the Imam (a) delivered an articulate sermon to the troops of that army:

أَيُّهَا النَّاسُ، إِنَّهَا مَعْدِرَةٌ إِلَى اللَّهِ وَإِلَيْكُمْ. إِنِّي لَمْ أَتِكُمْ
حَتَّى أَتَيْتِي كِتَابَكُمْ وَقَدِمْتُ عَلَيَّ رِسَالِكُمْ أَنْ أَقْدِمَ عَلَيْنَا
فَإِنَّهُ لَيْسَ لَنَا إِمَامٌ وَلَعَلَّ اللَّهُ أَنْ يَجْمَعَنَا بِكَ عَلَى
الْهُدَى. فَإِنْ كُنْتُمْ عَلَيَّ ذَلِكَ فَقَدْ جِئْتُمْكُمْ، فَأَعْطُونِي مَا
أَطْمَئِنُّ بِهِ مِنْ عَهْوِدِكُمْ وَمَوَائِقِكُمْ. وَإِنْ كُنْتُمْ
لِمَقْدَمِي كَارِهِينَ أَنْصَرَفْتُ عَنْكُمْ إِلَى الْمَكَانِ الَّذِي
جِئْتُ مِنْهُ إِلَيْكُمْ.

People: This is only an argument intended to release me from the responsibility that lies on me with regard to Allah and you. I came to you only after I had received your missives and your messengers who asked me to come to you since you had no leader and since you desired to be guided to the right guidance through my leadership to you. If you are still bearing this very tendency, then here I am. Show me pledges and covenants due to which I will be sure of your

intentions. But if you dislike my coming to you, I will leave you and return to the place from which I came.¹

Because most of the individuals of that army were among those who sent missives and asked the Imam (a) to come to them and paid homage to him via his representative Muslim ibn 'Aqel, they could not answer him.

As time of the Zhuhr Prayer fell, the Imam (a) ordered the muezzin² to declare it. He then turned his face to al-^ourr and asked whether he would lead the collective prayer for his companions. "We will follow you in prayer," answered al-^ourr politely. When they performed the 'Asr –afternoon-Prayer, the Imam (a) delivered another sermon:

أَيُّهَا النَّاسُ؛ إِنَّكُمْ إِنْ تَتَّقُوا اللَّهَ وَتَعَرَفُوا الْحَقَّ وَأَهْلَهُ
يَكُنْ أَرْضَى لِّلَّهِ. وَنَحْنُ، أَهْلُ الْبَيْتِ، أَوْلَىٰ بِهَذَا الْأَمْرِ
مِنْ هَؤُلَاءِ الْمُدْعِينَ مَا لَيْسَ لَهُمْ وَالسَّائِرِينَ فِيكُمْ
بِالْجَوْرِ وَالْعُدْوَانِ. فَإِنْ أَنْتُمْ كَرِهْتُمُونَا وَجَهَلْتُمْ حَقَّنَا
وَكَانَ رَأْيَكُمْ الْآنَ عَلَيَّ غَيْرَ مَا أَتَيْتَنِي بِهِ كَتَبْتُمْ،
أَنْصَرَفْتُ عَنْكُمْ.

People: if you fear Allah and recognize the people of the right, this will surely please Him more than anything else. We—the Ahl al-Bayt are worthier of holding the position of leadership than those who claimed it falsely and governed you by means of wrong and oppression. If you will dislike us and ignore our right and change your minds that you had expressed in your missives you sent to me, I will surely leave you...³

As he knew nothing about these missives, al-^ourr asked the Imam (a), "What are these missives you are mentioning?"

¹ See Muḥammad Biqir al-Majlisi, *Biḥr al-Anwār*, vol. 44, p. 376.

² Muezzin is the caller to prayer.

³ See Shaykh al-Mufḥd, *al-Irshād*, p. 79.

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The Imam (a), thus, ordered one of his companions to fetch them and show to al-°urr who, as soon as saw them, was shocked. He then said, “We are not among those who wrote these missives.”

Afterwards, the Imam (a) wanted to leave that place and return home, but al-°urr prevented him and said, “I will not leave you until I lead you to Kufa to be present before ‘Ubaydullĥh ibn Ziyĥd.”

“Death is nearer to you than doing so,” the Imam (a) answered and ordered his companions to ride and direct towards Medina. But al-°urr prevented them. The Imam (a) said to him, “What do you want from us?”

“I want to lead you to ‘Ubaydullĥh ibn Ziyĥd,” answered al-°urr.

“I will not follow you,” said the Imam (a).

“And I will not leave you,” answered al-°urr.

War was about to break out, but al-°urr could save the situation by saying, “I was not ordered to fight you. I was only ordered not to leave you before I lead you to Kufa. If you refuse, you may take a way that takes you neither to Kufa nor Medina so that I will write a report to ‘Ubaydullĥh and hope Allah will save me from fighting you.”

Hence, the Imam’s caravan took another way southward, between al-‘Udhayb and al-Qĥdisiyyah,¹ and al-°urr’s army watched them.

In a place called al-Bayḥĥĥ, the Imam (a) delivered a sermon:

أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ:
"مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَحِلًّا لِحَرَمِ اللَّهِ نَاكِتًا لِعَهْدِ
اللَّهِ مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
يَعْمَلُ فِي عِبَادِ اللَّهِ بِالْإِثْمِ وَالْعُدْوَانِ فَلَمْ يَغْيِرْ عَلَيْهِ
يَفْعَلْ وَلَا قَوْلٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَدْخِلَهُ مَدْخَلَهُ."

¹ See Ibn al-Athĥr, *Tjrkĥh*, vol. 3, p.280.

أَلَا وَإِنَّ هَؤُلَاءِ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ، وَتَرَكَوْا طَاعَةَ الرَّحْمَنِ، وَأَظْهَرُوا الْفَسَادَ، وَعَصَلُوا الْحُدُودَ، وَاسْتَأْثَرُوا بِالْفَيْءِ، وَأَحْلَوْا حَرَامَ اللَّهِ، وَحَرَمُوا حَلَالَهٖ، وَأَنَا أَحَقُّ مِمَّنْ غَيْرِ.

People: the Messenger of Allah said, “For anyone who knows an unjust ruler that is violating Allah’s sanctities, breaking the pledge of Allah, going against the Sunnah of the Prophet, and treating the servants of Allah with means of sin and oppression, and avoids denying so by a deed or a word, it will be incumbent upon Allah to take him to the place he deserves (i.e. Hell).” Those individuals –the Umayyad rulers- have adhered to the obedience to the Shaitan, deserted the obedience to the All-beneficent (Lord), made public sinfulness, defied the doctrinal provisions, dedicated the treasuries to themselves, deemed lawful things that Allah has decided unlawful, and deemed unlawful things that Allah has decided lawful. I am worthier of holding this position than those who distorted (the principles of Islam).

وَقَدْ أَتَيْتِي كِتَابِكُمْ وَقَدِمْتَ عَلَيَّ رُسُلَكُمْ بِيَعْتِكُمْ أَنْكُمْ لَا تَسْلَمُونِي وَلَا تَخَذِلُونِي، فَإِنْ أَقَمْتُمْ عَلَيَّ بِيَعْتِكُمْ تَصَيَّبُوا رِشْدَكُمْ. فَأَنَا الْحَسِينُ بْنُ عَلِيٍّ وَابْنُ قَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، نَفْسِي مَعَ أَنْفُسِكُمْ وَأَهْلِي مَعَ أَهْلِيكُمْ، فَلَكُمْ فِيَّ أُسْوَةٌ. وَإِنْ لَمْ تَفْعَلُوا وَنَقَضْتُمْ عَهْدَكُمْ وَخَلَعْتُمْ بِيَعْتِي مِنْ أَعْنَاقِكُمْ فَلَعَمْرِي مَا هِيَ لَكُمْ بِنُكْرٍ؛ لَقَدْ فَعَلْتُمُوهَا بِأَبِي وَأَخِي وَابْنِ عَمِّي مُسْلِمٍ. وَالْمَغْرُورِ مَنْ اعْتَرَى بِكُمْ، فَحَطَّكُمْ أَخْطَاتُمْ وَنَصَبَكُمْ ضِيَعْتُمْ. وَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَسِيغِي اللَّهِ عَنْكُمْ. وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

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I have received your missives and your messengers who reported to me that you paid homage to me and that you would neither let me down nor disappoint me. If you keep your homage, you will certainly do the right thing. I am al-°usayn son of ʿAlç and F;řimah; daughter of the Messenger of Allah. My soul will be with yours and my harem will be with yours. (They will face the same fate that you will face.) I however am the example that should be followed. But if you break your homage and pledge, this is in fact not strange from you. You have already done it with my father, brother, and cousin Muslim (ibn ʿAqçl). He who believes you is surely deceived. Anyhow, you have only missed your opportunity of success and neglected your chance of safety. He who breaches is only doing ill to himself. Allah will surely find me a substitution. Peace, Allah’s mercy, and His blessings be upon you.¹

After this sermon, al-°urr said to the Imam (a), “I only want to advise you. I am sure that you will be killed if you fight. I swear it.”

The Imam (a) answered, “Do you threaten me with death? Will misfortunes depart you if you kill me? I really do not know what to say to you. But, I will copy the saying of that man from the (tribe of) Aws whose cousin threatened with death while he was going to defend the Prophet (s). He poetized:²

*I will go on, and death is not shameful for the hero
Who intends good and fights for his Islam
And sacrifices his soul for the righteous men
And defies the perished ones and departs the wrong
ones
If I live, I will not regret, and if I die, I will not be
blamed*

¹ See Ibn Shu’bah al-°arr;ni, *Tuʿaf al-ʿUqçl*, p. 505.

² See Muʿammad ibn Jarçr al-±abari *T;rcçkh al-Umam wa al-Muʿçk*; 4:305.

*It is certainly sufficient humility to live in
humbleness.*

As he heard these words, al-°urr left the Imam and realized that he had decided to sacrifice his soul for sake of saving the Muslims from the oppression and wrong of the Umayyad rulers.

Lady Zaynab, too, recognized that her brother, by saying these words, had decided to sacrifice himself and attain martyrdom. She therefore felt very sad and supplicated to Almighty Allah to give victory to him.

Al-±arimmī¹ led the Imam's caravan because he knew the area better.¹ The caravan however went on and the troops of al-°urr were preventing it from directing towards the desert and trying to push it towards Kufa. Meanwhile, a rider appeared. It was a man carrying a message from 'Ubaydullīh ibn Ziyīd to al-°urr: "As soon as you receive this message, lead al-°usayn to a derelict place in the desert where there is no shelter or water. I have also ordered this messenger to haunt you until you carry out this order."²

IN KARBA³

Imam al-°usayn (a) wanted to reside in a place near a spring or a shelter, but al-°urr prevented him and recited 'Ubaydullīh's message. As the situation attained its climax, Zuhayr ibn al-Qayn, one of the sincere companions of the Imam, suggested that they would fight against al-°urr and his troops, but the Imam (a) rejected saying, "I will never begin fighting."³

Al-°urr then obliged the Imam (a) to reside in a place, and the Imam (a) had to respond.

"What is this place called," asked the Imam (a).

¹ See Abu'l-Faraj al-Iḡfahīni, *Maqītil al-±ilibiyyġn*, p. 111.

² See al-Balīdhiri, *Ansīb al-Ashrīf*, p. 240.

³ See al-Faḡl ibn °asan al-±abarsi, *I'lim al-Warī bi A'lim al-Hudī*, vol. 1, p. 451.

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“This is Karbalj’,” answered one of the companions.

“O Allah: I seek Your protection against agony and ordeal,” supplicated the Imam (a) with teary eyes.¹

He then turned towards his companions and said:

أَرْضُ كَرْبٍ وَبَلَاءٍ. هَا هُنَا مَنَاخُ رِكَائِنَا وَمَحَطُّ رِحَالِنَا
وَسَفْكَ دِمَائِنَا.

This is the place of agony and ordeal. This is the place where we, as well as our riding animals, will reside and our blood will be shed.

Al-‘Abbās, accompanied by the heroes of the Prophet’s household and the Imam’s companions, hurried to pitch tents for the harem, headed by Lady Zaynab, who were reigned by horror as they imagined the coming events on this land.

The Imam (a) then raised his hands upward for supplicating to Allah and said:

اللَّهُمَّ إِنَّا عِتْرَةَ نَبِيِّكَ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَدْ
أَخْرَجْنَا وَطَرَدْنَا وَأَزَعَجْنَا عَنْ حَرَمِ جَدِّنَا، وَتَعَدَّتْ بَنُو
أُمِيَّةَ عَلَيْنَا. اللَّهُمَّ فَخَذْ لَنَا يَحِقُّنَا وَأَنْصِرْنَا عَلَى الْقَوْمِ
الظَّالِمِينَ.

O Allah: We, the household of Your Prophet Mu‘ammad, have been banished away from the sanctum of our grandfather and have been aggressed by the Umayyads. O Allah: Take vengeance upon those who oppressed us and support us against the wrongdoers.²

¹ The Arabic ‘karb’ means ‘agony’, and the Arabic ‘balj’ means ‘ordeal’. Hence, the word ‘Karbalj’ is a combination of these two words. In fact, ‘Karbalj’ is an ancient name of the region it refers to. For more information about the origin of ‘Karbalj’, refer to Sayyid Sami al-Badri, *The Holy Qur’ān and Archaeology*, Translated by Badr Shahin, Issue No. 1, Chapter: Karbalj’ in the Ancient Oriental Linguistic Heritage, First Edition, 1421.

² See Mu‘ammad Biqir al-Majlisi, *Bi‘īr al-Anwār*, vol. 44, p.

He then turned his face towards his household and companions and said:

إِنَّ هَذِهِ الدُّنْيَا قَدْ تَغَيَّرَتْ وَتَنَكَّرَتْ وَأَدْبَرَ مَعْرُوفَهَا، فَلَمْ يَبْقَ مِنْهَا إِلَّا صَبَابَةٌ كَصَبَابَةِ الْإِنَاءِ وَخَسِيسٌ عَيْشٌ كَالْمَرْعَى الْوَيْلِ. أَلَا تَرَوْنَ أَنَّ الْحَقَّ لَا يُعْمَلُ بِهِ وَأَنَّ الْبَاطِلَ لَا يُنْتَاهَى عَنْهُ؟ لَيَرْغَبُ الْمُؤْمِنُ فِي لِقَاءِ اللَّهِ مُحَقَّقًا. فَإِنِّي لَا أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَلَا الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرَمًا. إِنَّ النَّاسَ عِبِيدُ الدُّنْيَا وَالدِّينَ لَعَقٌّ عَلَى السِّنْتِهِمْ يَحُوطُونَهُ مَا دَرَّتْ مَعَائِشُهُمْ، فَإِذَا مَحْصُوا بِالْبَلَاءِ قَلَّ الدِّيَانُونَ.

This world has changed, snubbed, and its good has turned tail. Nothing has remained from it except a thing that is as scanty as the leftover of a cup and a mean life that is like a noxious grazing. Have you not noticed that the right is ignored and the evil is not forbidden? This is sufficient for making the believers desire for meeting Allah rightfully. I do not see death but as happiness and do not consider life with the wrongdoers but as boredom. People are certainly slaves of this world. The religion is only a slaver on their tongues. They turn it wherever their livelihood demands. If they are examined by misfortunes, the religious will be very little.¹

By these words, Imam al-°usayn (a) informed his household and companions about the coming ordeals they would face, and declared his readiness to fight against the wrongful party to the last spark of his life. As they heard his words, those unmatched individuals who paved the way of freedom to humankind through their unparalleled situations spoke before their leader to show him their readiness to participate and continue the way whatever the sacrifices

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would be. The first companion to speak was Zuhayr ibn al-Qayn:

“Son of Allah’s Messenger: We have understood your words. We may stop supporting you if we understand that this world will perpetuate for us for good... etc.”

Another hero, namely Burayr ibn Khuḏayr, said similar words. The other heroes declared their situations of perseverance on their principles and readiness to sacrifice their souls for their leader. The Imam (a) thanked them for their feelings and blessed them.

In Kufa, ‘Ubaydullāh ibn Ziyād felt happy when he was informed that the vanguards of his army seized Imam al-°usayn. He therefore began to plan for the next step; whom should he choose for the commandment of the army to kill the Prophet’s dearest one? As he reviewed the names of the candidates, he could not realize any individual meaner and more vicious than ‘Umar ibn Sa’d. At first, ‘Umar refused to fight against the Imam (a), but ‘Ubaydullāh threatened he would dismiss him from the governorship of Ray –currently Tehran-. Thus, he accepted and began his campaign towards Karbalā’ with four thousand horsemen who joined the army of al-°urr there. ‘Umar ibn Sa’d was chosen for the most horrible crime, and he showed no blemish when he led armies to fight against the divinely selected Imam. He surrounded the Imam (a) from every side, laid siege to him, and blocked all the ways in order to prevent anybody from joining or supporting him.

In Kufa again, ‘Ubaydullāh gathered people and spoke: “O People: As you tried the descendants of Abī Sufyān, you have found them as exactly as you like. You have also known your leader, Yazīd, as good and praiseworthy man. He treats his subjects kindly, gives everybody his deserved share of the public treasury, and honors people out of his wealth. He has ordered me to give each of you one hundred dirhams monthly as an addition to your fixed shares of the public treasury. He has also ordered me to call you to

participate in the campaign against his enemy al-°usayn. Hence, you should listen to and obey him...”¹

Unfortunately, most of them carried out these orders and composed a huge army against the Imam small group. Afterwards, they traveled to Karbalj´ and occupied the two banks, as well as all the branches, of the River Euphrates.

Some historians, however, have mentioned that three days before the encounter, Imam al-°usayn (a) was deprived of water.² This in fact was the most horrible misfortune he had to face. The strange thing is that the band of the Umayyad army took pride in this criminal act that challenged all humanitarian values. One of them, for instance, shouted at Imam al-°usayn (a), “°usayn: you can see water flow like reptiles. You will not taste it before you die...”³

Expressing his joy at this situation, ´Amr ibn al-°ajjij addressed, “°usayn, this is the Euphrates. Dogs, donkeys, and even pegs are licking its water. But we shall prevent you from having a single drop from it...”⁴

No single law or code on this earth allows any person, under any circumstances, to deprive women and children of water except the laws of the Umayyad dynasty whose individuals, from the first spark of Islam, advised each other to prevent the Prophet’s household from holding any position of leadership.

Facing this ordeal of the scarcity of water, Lady Zaynab undertook the difficult mission of gathering the thirsty children and women and trying to comfort them and promise with water. Her heart melted away as she saw those children and babies cry out of thirst while she had nothing to give.

¹ See Ab£-°an£fah al-Dayn£ri, *al-Akhhbr al-±iwil*, p. 253.

² See Sib§ ibn al-Jawzi, *Mir’t al-Zamjn fi Tawjr£kh al-‘A’yjn*, p. 89.

³ See Shaykh al-´ad£q, *al-Amli*, p. 221.

⁴ See A’mad ibn Ya’yj al-Baljdhiri, *Ansjb al-Ashrif*, vol. 3, p. 181.

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Imam al-°usayn (a) then asked ʿUmar ibn Saʿd to meet him individually. The criminal came with his son and servant to the Imam (a) who asked his brother al-ʿAbbās and his son ʿAlī al-Akbar to attend that meeting. The Imam (a) then asked ʿUmar to think about the matter more seriously and to anticipate the inescapable misfortunes that he would certainly face in this world and the world to come if he would fight against him. ʿUmar however tried to tender his excuses, but the Imam (a) proved all them worthless. Finally, the Imam (a) recognized that ʿUmar would never change his mind; therefore, he said to him, “What is the matter with you? May Allah kill you on your bed! May Allah never forgive you on the day when you will be resurrected! I foresee that you, if you do it, will not even be able to satisfy your appetite from the wheat of Iraq.”

Mockingly, ʿUmar answered, “It will be enough for me to have from its barley!”¹

Indeed, Almighty Allah responded to the supplications of Imam al-°usayn concerning ʿUmar: the soldiers of al-Mukhtār slew him in his bed.

In the land of Karbalāʾ, Lady Zaynab faced the progression of calamities with the weapon of patience and steadfastness. At the night of the ninth of Muḥarram, the Umayyad armies advanced towards Imam al-°usayn’s small group. The Imam (a) was about to take a nap when his sister, Lady Zaynab, hurried to him with horror after she had heard the sounds of the foes coming towards them. She waked him up saying, “Brother, the enemies are approaching us.” He answered, “I have just seen the Messenger of Allah, my father ʿAlī, my mother Fāṭimah, and my brother al-°asan in sleep and they told that I will join them very soon.” These words acted as a thunderbolt on Lady Zaynab and tore her sensitive, tortured heart. She therefore had nothing to do but slapping her face, shouting, “Alas for this!” The Imam (a) tried to relieve her by saying,

¹ See Ibn Shahrīshab’s *Manāqib al-Abī-ṭalīb*; 3:213.

“Alas is not yours, sister. Please, be quiet. May the All-beneficent have mercy upon you.”¹

Al-ʿAbbās, who did not leave his brother for a single moment, turned his face to him and said, “They have come to you.” The Imam (a) asked him to identify their intents. He said to him, “May I sacrifice myself for you, brother! Ride on and meet them to ask about their intentions.”

With twenty horsemen, al-ʿAbbās hurried towards that army and asked what they wanted.

“The governor has ordered us to call you to submit to his orders, otherwise we will fight you,” answered they.²

Al-ʿAbbās turned back to tell his brother about their intention. Meanwhile, ʿabḍ ibn Muzḥīr delivered a sermon to that army; he admonished and warned them against the divine punishment they would face if they fight against the family of the Prophet (s). However, some of them answered him impudently.

When he heard the words of his brother, Imam al-ʿusayn said to him, “Go back to them and try your best to delay them until tomorrow morning so that we, on this night, will have time to pray to our Lord Who knows that I love praying to Him, reciting His Book, and supplicating to Him.”

Al-ʿAbbās conveyed these words to the Umayyad army. ʿUmar ibn Saʿd, because he feared that others would report his situation to the governor, offered the suggestion to Shamr who was his only competitor. He did not say anything, but ʿAmr ibn al-ʿajjij intruded, “How strange this is! Even if they are from the non-Arabs, we will respond to their demand!”

In fact, ʿAmr did not want to confess that their adversary party was the beloved grandson of the Prophet (s) and the

¹ See Shaykh al-Shurayfi, *Mawsʿat Kalimāt al-Imam al-ʿusayn*, p. 391 as quoted from Ibn al-Athar, *al-Kimil fi al-Tjrkḥ*, vol. 2, p. 558.

² See Shaykh al-Mufḍ, *al-Irshid*, vol. 2, p. 90.

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Chief of the Youth of Paradise. This is because he anticipated that others would report any single word he would say to the ruling authorities.

Because many others supported 'Amr's opinion, 'Umar ibn Sa'd accepted to postpone waging war against the camp of the Imam (a). He ordered one of his soldiers to approach the camp of the Imam (a) and declare that the fighting would be postponed to the next day.

Thus, the fighting was postponed for a night and 'Umar ibn Sa'd's army waited whether the Imam (a) would respond to them or fight.

The Imam gathered all of his followers and gave a sermon:

أَثْنِي عَلَى اللَّهِ أَحْسَنَ الثَّنَاءِ وَأَحْمَدَهُ عَلَى السَّرَائِ
وَالضَّرَائِ. اللَّهُمَّ إِنِّي أَحْمَدُكَ عَلَى أَنْ أَكْرَمْتَنَا بِالنَّبْوَةِ،
وَعَلَّمْتَنَا الْقُرْآنَ، وَفَهَّمْتَنَا فِي الدِّينِ، وَجَعَلْتَ لَنَا
أَسْمَاعًا وَأَفِيدَةً، وَلَمْ تَجْعَلْنَا مِنَ الْمُشْرِكِينَ.
أَمَّا بَعْدُ: فَإِنِّي لَا أَعْلَمُ أَصْحَابًا أَوْقَى وَلَا خَيْرًا مِنْ
أَصْحَابِي، وَلَا أَهْلَ بَيْتِ أَبِي وَلَا أَوْصَلَ مِنْ أَهْلِ بَيْتِي.
فَجَزَاكُمْ اللَّهُ عَنِّي خَيْرًا. أَلَا وَإِنِّي لِأَظُنُّ أَنَّهُ آخِرُ يَوْمٍ
لَنَا مِنْ هَؤُلَاءِ. أَلَا وَإِنِّي قَدْ أَذِنْتُ لَكُمْ فَاَنْطَلِقُوا
جَمِيعًا فِي حِلٍّ لَيْسَ عَلَيْكُمْ مِنِّي ذِمَامٌ. هَذَا اللَّيْلُ قَدْ
عَشَيْتُمْ فَاتَّخِذُوهُ جَمَلًا. وَلِيَأْخُذْ كُلُّ رَجُلٍ مِنْكُمْ بِيَدِ
رَجُلٍ مِنْ أَهْلِ بَيْتِي وَتَفَرَّقُوا فِي سَوَادِ هَذَا اللَّيْلِ
وَذَرُونِي وَهَؤُلَاءِ الْقَوْمِ فَإِنَّهُمْ لَا يَرِيدُونَ غَيْرِي.

I praise Allah with the best words of praise and thank Him for good times and bad times. O Allah: I do praise You for You have honored us with prophecy, have taught us the Qur'an, have given us understanding of the religion, have conferred upon us with ears and hearts, and have not made us idol-worshippers.

Indeed, I do not know any followers better than my followers nor any family better than my family. May Allah reward you all. Indeed, I think tomorrow will be the decisive day with these people. I have allowed you all to leave me alone and go on your own way. During this night, any one of you may leave. Any of you may take one of my family and leave and you may scatter in the murk of this night. Indeed, I am the one they want. When they get me, they will not go after anyone else.¹

As soon as the Imam (a) finished his words, Abu'l-Faḥr Al-'Abbās, representing the Ahl al-Bayt, said to his brother: "Why should we do so? Is it for that we will live after you? No! We supplicate to the Lord to forbid it."²

The same situation was shown from the sons of 'Aqīl, and the other companions who showed their readiness to sacrifice their souls for their Imam (a). Hence, everybody spent that night with worship and acts of obedience to Allah. They were waiting for the dawn of that day on which they would obtain their highest goal in this life; martyrdom.

LADY ZAYNAB'S PANIC

Imam 'Alī ibn al-°usayn Zayn al-'abīdīn (a), the only survivor of the tragedy of Karbalā', later on reported:

My aunt Zaynab was nursing me on that night (the night before the tenth of Mu'arram) when my father isolated himself in a tent. Only Juwayn, the servant of Abī Dharr, was with him mending his sword. The Imam (a) then cited (the following poetic verses):

*O days, fie upon you! How bad mates you are!
Too many those who, in morns and eves, are
Dead or alone in isolation
Days never change and never alternation
Every mortal shall take a way to termination
The inevitable shall imminently occur*

¹ See Ibn al-Athar, *al-Kimil fi al-Tirḥkh*, vol. 3, p. 285.

² See Abī-Mikhnaf al-Azdi, *Maqtal al-°usayn*, p. 177.

All matters to the Most High recur.

He repeated these words twice or thrice until I understood his purpose. Hence, I could not control my tears. However, I tried my best to stop weeping and keep silence. I understood that we would suffer horrifying ordeals after him. My aunt Zaynab, like other women who are prevailed by tenderheartedness, could not control herself. She ran towards him with unco^overed head and shouted before him:

وَإِثْكَلَاهُ! وَاحْزَنَاهُ! لَيْتَ الْمَوْتَ أَعْدَمَنِي الْحَيَاةَ! يَا حُسَيْنَاهُ! يَا سَيِّدَاهُ! يَا بَقِيَّةَ أَهْلِ بَيْتَاهُ! أَسْتَسَلَّمْتُ لِلْمَوْتِ وَبَيْسَتْ مِنَ الْحَيَاةِ؟ الْيَوْمَ مَاتَ جَدِّي رَسُولُ اللَّهِ، الْيَوْمَ مَاتَتْ أُمِّي فَاطِمَةُ الزَّهْرَاءُ وَأَبِي عَلِيٍّ الْمُرْتَضَى وَأَخِي الْحَسَنُ الزَّكِيُّ. يَا خَلِيفَةَ الْمَاضِينَ وَثِمَالَ الْبَاقِينَ.

Oh, for my losing you! Oh, for my grief for you! May demise deprive me of life! Oh, for al-^ousayn! Oh, for my master! Oh, for the only remaining one of my family members! Is it true that you have submitted to death and despaired of life? Only this day have my grandfather, the Messenger of Allah, my mother, Fāṣimah al-Zahrāʾ, my father, ʿAlī al-Murtaḍī (the Pleased One), and my brother, al-^oasan al-Zakī (the Pure) died. You are the successor of the bygone ones and the lasting of the survivors.”

Hearing these words from his beloved sister, Imam al-^ousayn (a) looked at her and said:

يَا أُخْتَاهُ؛ لَا يَذْهَبَنَّ يَحْلِمُكَ الشَّيْطَانُ.

O dear sister: do not let Shaitan seize your toleration.

The Imam’s eyes overflowed with tears and added, “After they had made me revolt, they wronged me.”

She then shouted:

يَا وَبَلَّتَاهُ! أَتَغْتَصِبُ نَفْسَكَ اغْتِصَابًا؟ فَذَاكَ أَفْرَحُ لِقَلْبِي وَأَشَدُّ عَلَى نَفْسِي.

Oh, woe! Do you take your soul by force? This is indeed more painful and more difficult for me to tolerate.

She then slapped her face, tore her cloth, and fell to the ground losing consciousness. The Imam (a) hurried to pour water on her face. When she regained consciousness, he consoled her with the following words:

يَا أُخْتَاهُ! اتَّقِي اللَّهَ وَتَعَزِّي بِعِزَائِهِ اللَّهُ وَاعْلَمِي أَنَّ
أَهْلَ الْأَرْضِ يَمُوتُونَ وَأَهْلَ السَّمَاءِ لَا يَبْقَوْنَ، وَأَنَّ كُلَّ
شَيْءٍ هَالِكٌ إِلَّا وَجْهَ اللَّهِ الَّذِي خَلَقَ الْخَلْقَ بِقُدْرَتِهِ
وَأَلَيْهِ يَعُودُونَ، وَهُوَ فَرْدٌ وَاحِدٌ. وَإِنَّ أَبِي خَيْرٌ مِنِّي،
وَأَخِي خَيْرٌ مِنِّي، وَلِكُلِّ مُسْلِمٍ رَسُولٌ لِيُؤْتِيهِ اللَّهُ
يَا أُخْتَاهُ، إِنِّي أَقْسَمْتُ عَلَيْكَ فَأَيْرِي قَسَمِي: لَا تَشَقِي
عَلَيَّ جَبِيًّا، وَلَا تَخْمِشِي عَلَيَّ وَجْهًا، وَلَا تَدْعِي عَلَيَّ
بِالْوَيْلِ وَالنُّبُورِ إِذَا أَنَا هَلَكْتُ.

O dear sister: Fear Allah, console yourself with the consolation of Allah, and know that inhabitants of this earth shall inexorably die and the inhabitants of the heavens shall not survive forever. Also, be it known to you that everything shall perish except Almighty Allah Who has created all the creatures out of His omnipotence and they all shall return to Him. He is Single and One. My father is better than I am and my brother is better than I am, and every Muslim must take an example from the Messenger of Allah (s).

O dear sister: I put you under this oath and please you not to break it: never tear a piece of your cloth (as a sign of your sadness for me), never slap your face (for mourning at my death), and never invoke woe and perdition when I will be slain.

Imam al-°usayn (a), then, accompanied her to my tent.

To the companions of the Imam (a), that night was the brightest in their lives; they could not wait for the dawn of the next day on which they would join the heavens and

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settle in the endless bliss. °abçb ibn Muzhîhir, for instance, was so cheerful, and when he was asked why, he answered, “It is only a few hours and those tyrants attack us with their swords to make us embrace the women of Paradise. This time then is the worthiest of cheer.” Similar words were said by the other companions who were full of deep-rooted and unshakable faith.¹

At that night, too, Imam al-°usayn (a) took a nap, and when he woke up, he told his family members and companions about his dream:

“I dreamt that dogs attacked me so savagely that they bit me. The most savage among them was a spotted one. As much as I understand from this dream, I foresee that I will be slain by a leprous man. I then saw, in dream too, my grandfather, the Messenger of Allah (s), with a group of his companions addressing to me: You are the shahid of Mu|ammad’s family. The inhabitants of the heavens, especially the elevated ones, are glad because they anticipate that you will join them very soon. Tonight, be my guest. Please, hurry up and do not be slow.²

At that night, too, clouds of panic and terror covered the harem totally. They did not see a single moment of ease as each one of them imagined the horrifying future after the demise of their lord, Imam al-°usayn (a), and their protector, Abu’l-Faḫl al-’Abbîs, as well as their family men. They had no weapon other than weeping and praying to Almighty Allah.

The most grievous one among them was their chiefess, Lady Zaynab, who watched all the events so attentively and already knew that all the responsibility would be hers. She also anticipated that none of her family men would survive after tomorrow; the black tomorrow.

¹ See Mu|ammad ibn Jarçr al-±abari *Tîrçkh al-Umam wa al-Mulçk*; 6:241.

² See Mu|ammad Bîqir al-Majlisi, *Bi|îr al-Anwîr*, vol. 45, p. 3.

Owing to her great concern about her brother, Lady Zaynab, on that night, watched the tents of the companions and the Hashemites so that she would be aware of their real situations and, hence, how would they behave tomorrow. She first went slowly near the tent of her brother, Abu'l-Faḥl al-'Abbās, to listen to him while he was delivering instructions to the Hashemite warriors:

Al-'Abbās asked, “Brothers, nephews, and cousins: what are you going to do in the morning?”

“You decide, and we carry out,” they said.

Courageously, al-'Abbās said, “Our companions and supporters are not our relatives. And a heavy burden must be carried by its own people. Next morning, we will be the first to fight and will precede our companions to death so that people will not blame us.”

Before he finished, they all shouted in one voice, “We all agree to this opinion.”

This conversation gave some hope to Lady Zaynab who, then, directed towards the tent of the companions to listen to them. They were gathering in the tent of their head, °abḥb ibn Muḥḥir, who asked them, “O companions: what are you going to do in the morning?”

“You decide, and we carry out,” they said.

°abḥb spoke, “Next morning, we will be the first to fight and will precede the Hashemites to death. We should never see a Hashemite person stained with blood. Otherwise, people will blame us and say that we made them fight before us so that we would save our souls.”

All the companions shouted in one voice, “We all agree to this opinion, °abḥb.”

Lady Zaynab hence understood that the companions would never let Imam al-°usayn (a) down and would defend him to the last spark of their lives. She therefore directed towards the tent of the leader, Imam al-°usayn (a), to report these news to him. The Imam (a) thanked for them these

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situations and told his sister that those individuals were the choice of the Almighty Allah.¹

DAY OF 'ASH-RÁ'

Day of 'ashrā'; the tenth of Mu'arram, was unique in its tragedies, misfortunes, and disasters. On that day, the Ahl al-Bayt had to suffer the ever most horrible adversity of this world. Hence, it is certainly the day of griefs.

From early morning, Imam al-'usayn (a) left his tent and saw in front of him innumerable warriors and horses fill up the desert and unsheathe their swords for shedding his blood. Thus, he asked for a copy of the holy Qur'an to put it on the head and raised his hands upward for supplicating to his Lord for seeking His refuge, saying:

اللَّهُمَّ أَنْتَ تَقْتَبِي فِي كُلِّ كَرْبٍ، وَرَجَائِي فِي كُلِّ شِدَّةٍ
وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَعِدَّةٌ. كَمْ مِنْ هَمٍّ
يَضَعْفُ فِيهِ الْفُؤَادُ، وَتَقِلُّ فِيهِ الْحَيْلَةُ، وَيَخْذَلُ فِيهِ
الصَّدِيقُ، وَيَشْتَمُ فِيهِ الْعَدُوُّ، أَنْزَلْتَهُ بِكَ وَشَكْوَتَهُ إِلَيْكَ
رَغْبَةً مِنِّْي إِلَيْكَ عَمَّنْ سِوَاكَ، فَفَرَجْتَهُ وَكَشَفْتَهُ، وَأَنْتَ
وَلِيٌّ كُلِّ نِعْمَةٍ، وَصَاحِبُ كُلِّ حَسَنَةٍ، وَمُنْتَهَى كُلِّ
رَغْبَةٍ.

O Allah: I trust in You in hard times and confide in you hopefully in tribulations, and in You lie my faith and hope in every misfortune that inflicts me. Many were the griefs that crinkled my heart, were hardly curable, caused my friends to disappoint me, and made

¹ See Shaykh al-Shurayfi, *Maws'at Kalimat al-Imam al-'usayn*, p. 409.

my enemies rejoice (over my helplessness); but when I relegated them –i.e. the griefs- to You and complained about them to You, because I heartily intended You, no one else, You relieved them and helped. You are certainly the source of all graces, the cause of all favors, and the only intention of aspirations.¹

He then decided to deliver a speech before those troops so that they would be full acquainted with the reality of the situation. He rode on, went towards them, and raised his voice with the finest words of wisdom so that most of them, at least, would hear him. He said:²

أَمَّا بَعْدُ، فَبِمَا لَكُمْ أَيْتَاهَا الْجَمَاعَةُ وَتَرَحًّا، حِينَ
 اسْتَصْرَخْتُمُونَا وَإِلَيْهِنَّ فَأَصْرَخْنَاكُمْ مُوجِفِينَ سَلَّتُمْ
 عَلَيْنَا سَيْفًا كَانَ فِي أَيْمَانِنَا وَحَشَشْتُمْ عَلَيْنَا نَارًا
 افْتَدَحْنَاهَا عَلَى عَدُونَا وَعَدُوِّكُمْ، فَأَصْبَحْتُمْ إِبَاءَ عَلَيَّ
 أَوْلِيَائِكُمْ وَبَدَأَ لِأَعْدَائِكُمْ، بِغَيْرِ عَدَلٍ أَفْشَوْهُ فِيكُمْ وَلَا
 لِأَمَلٍ أَصْبَحَ لَكُمْ فِيهِمْ وَعَنْ غَيْرِ حَدِيثٍ كَانَ مِنَّا وَلَا
 رَأْيٍ تَفِيلَ عَنَا. فَهَلَا لَكُمْ الْوَيْلَاتُ- تَرَكَتُمُونَا وَالسَّيْفُ
 مَشِيمٌ وَالْجَاشُ طَامِنٌ وَالرَّأْيُ لَمَّا يَسْتَحْصِفُ. وَلَكِنْ
 اسْتَسْرَعْتُمْ إِلَيْهَا كَتَطَائِرِ الدَّبَابِ وَتَدَاعَيْتُمْ عَنْهَا كَتَدَاعِي
 الْفَرَّاشِ. فَسَحَقْنَا وَبَعَدْنَا لِطَوَاعِيَتِ الْأُمَّةِ وَشِدَاذِ
 الْأَحْزَابِ وَنَبْذَةِ الْكِتَابِ وَنَفْثَةِ الشَّيْطَانِ وَمُحْرِفِي
 الْكَلَامِ وَمَطْعِنِي السُّنَنِ وَمُلْحِقِي الْعَهْرَةَ بِالنَّسَبِ،
 الْمُسْتَهْزِئِينَ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ.

So then, fie and grief be on you, O group. When you appealed for our help grievously and we hurried for your help exhaustingly, you unsheathed against us a

¹ See al-Nēri al-±abrasi, *Mustadrak al-Wasj'il*, vol. 11, p. 112, as quoted from Shaykh al-Mufḩd, *al-Irshid*.

² See Ibn Shu'bah al-°arrini, *Tuḩaf al-'Uqel*; the Masterpieces of the Intellectuals, p. 282, translated by Badr Shahin, First Edition, Ansariyan Publications, 2001.

sword that had been in our right hands and ignited against us the fire that we had struck against your and our enemy. You therefore formed groups surrounding your allies and became the support of your enemies although they did not spread justice among you and you lost any hope in them. In addition, you noticed no heresy or new opinion come out of us.

Why did you –woe to you- not leave us when swords were sheathed, malice was hidden, and the decision was not taken? But, you hurried to the sedition like locusts and fell on it like the falling of butterflies (in fire). Damn and away with the idols of the ummah, irregulars of the parties, deserters of the Book, expectorants of Shaitan, distorters of the meanings, extinguishers of the traditions, avowers of the bastards, and the mockers who divided the Qur'an believing in some parts and rejecting others.

أَهْوَاءٍ تَعْضُدُونَ وَعَنَا تَتَخَذَلُونَ؟ أَجَلَ وَاللَّهِ إِنَّهُ لَخَذَلَ فِيكُمْ مَعْرُوفٌ، قَدْ وَشَجَتْ عَلَيْهِ عُرُوفُكُمْ وَتَوَارَتْ عَلَيْهِ أَصُولُكُمْ فَكُنْتُمْ أَحْبَثَ ثَمَرَةَ شَجَا لِلنَّاطِرِ، وَأَكَلَةَ لِلْغَاصِبِ. أَلَا فَلَعْنَةُ اللَّهِ عَلَى النَّاكِثِينَ الَّذِينَ يَنْقُضُونَ الْإِيمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلُوا اللَّهَ عَلَيْهِمْ كَفِيلًا. أَلَا وَإِنَّ الدَّعِيَّ ابْنَ الدَّعِيِّ قَدْ رَكَزَ مِنَّا بَيْنَ اثْنَتَيْنِ؛ بَيْنَ السَّلَّةِ وَالذَّلَّةِ، وَهَيْهَاتَ مِنَّا الذَّلَّةُ: يَا بِي اللَّهِ لَنَا ذَلِكَ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَحُجُورٌ طَابَتْ وَأَنْوَفٌ حَمِيَّةٌ وَنَفُوسٌ آيَةٌ أَنْ نُؤَثِّرَ طَاعَةَ النَّامِ عَلَى مَصَارِعِ الْكِرَامِ. وَإِنِّي زَاحِفٌ إِلَيْهِمْ يَهْذِهِ الْأَسْرَةَ عَلَى كَلْبِ الْعَدُوِّ وَكَثْرَةِ الْعَدَدِ وَخَذَلَةَ النَّاصِرِ.

How is it that you are supporting those ones and disappointing us? Yes, why not? By Allah I swear, your disloyalty is expected because it is entwined with your arteries and it recurred in your origins. You therefore are the bitterest fruit that causes its caretaker

to choke and gives good taste for its usurper. Allah curse the disloyal ones who disregard their firm oaths after they have already appointed Allah as their Guarantor. The bastard, son of the bastard, has forced me to choose one of two things— either unsheathing of swords or ignominy. Ignominy is impossible for us. Allah, His Apostle, the (faithful) believers, chaste laps, jealous noses (individuals), and noble souls (personalities) refuse for us to prefer obedience to the mean to the death of the honorable. I am advancing to them with this family despite the alliance of the enemies, their great numbers, and the betrayal of the supporters.

He then recited poetic verses:¹

*If we defeat, then we've been always triumphant
 If we're defeated, we've not wanted to impairment
 Cowardice is not our manner, but it's our
 Time of death, and others' time in power
 If death is postponed for some, not all
 It shall certainly on others fall
 It has hence seized my people's celebrities
 As it had terminated the ancient humanities
 If kings had remained forever, we'd have too remained
 If chiefs had been maintained, we'd have too been
 maintained*

*Then say to the gloaters over our grief: wait
 You shall for sure encounter the same fate!*

أَمَّا وَاللَّهِ لَا يَلْبَثُونَ إِلَّا كَرِيثًا مَا يَرْكَبُ الْفَرَسَ حَتَّى
 تَدُورَ رِجَا الْحَرْبِ وَتَعْلُقَ النَّحُورَ. عَهْدَ عَهْدِهِ إِلَيَّ أَبِي
 عَنِ جَدِّي، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَأَجْمِعُوا أَمْرَكُمْ ثُمَّ
 كِيدُوا فَلَا تَنْتَظِرُونَ، إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ،

¹ See Sayyid Muḥsin al-Amṭn al-ʿāmilī, *Lawi'ij al-Ashjin*, p. 131.

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

By Allah I swear it, you shall not be respited very long; very soon, horses will be ridden, days will revolve around you like millstones, war will flare up, and necks will be decapitated. My father, on the authority of my grandfather, foretold me of it. So, plan against me without delay. I trust Allah Who is my Lord as well as yours. It is Allah Who controls the destiny of all living creatures. It is my Lord Who knows the right path.

Imam al-°usayn (a) then raised his two hands towards the heavens and invoked Allah's curse upon them, saying:¹

اللَّهُمَّ احْبِسْ عَنْهُمْ قَطْرَ السَّمَاءِ وَأَبْعَثْ عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ وَاسْلُطْ عَلَيْهِمْ غَلَامَ ثَقِيفٍ بِسُومِهِمْ كَأَسَا مَصْبِرَةَ، فَإِنَّهُمْ كَذَبُونَا وَخَذَلُونَا وَأَنْتَ رَبُّنَا، عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَنَا وَإِلَيْكَ الْمَصِيرُ.

O Allah, deprive them of the drops of the heavens, and inflict them with years like those (which occurred in the time) of Prophet Joseph, and set up upon them the man of the (tribe of) Thaqaf² as absolute ruler to

¹ See Sayyid Murtaḡ; al-'Askari, *Ma'jlim al-Madrasatayn*, vol. 3, p. 101.

² The man of the tribe of Thaqaf is either al-Mukht̄r ibn Ab£-'Ubaydah al-Thaqafi who led a revolution after the martyrdom of Imam al-°usayn (a) and retaliated upon those who had fought against the Imam (a), or al-°ajjiz ibn Y£suf al-Thaqafi who was given a free hand on the people of al-K£fah and, accordingly, ruled them extremely oppressively. However, Shaykh al-Shurayfi, in his book titled *Maws£'at Kalim;t al-Imam al-°usayn*, p. 423, and 'Abdulljh al-Ba'rj̄ni, in his book titled *al-'Awjlim - al-Imam al-°usayn*, p. 253, recording this supplication of Imam al-°usayn, adds to it the following statement, "and set up upon them the man of the (tribe of) Thaqaf as absolute ruler to kill all of them each according to the sort of his participation (in the battle against the Imam)." Accordingly, the "man of the (tribe of)

subject them to the bitterest torture, for they have belied and disappointed us. You are our Lord on Whom we depend, to Whom we trust, and under Whose control everything lies.

The harem could hear some of these words; they therefore wept and cried, but the Imam (a) asked his brother Al-ʿAbbās and his son ʿAlī al-Akbar to order them to stop it. He then continued with such bright words that should have led every deviant to the right path. However, the Umayyad army could not understand the Imam's words because they were too ignorant to understand anything other than criminality. Rather, they could not say a single word as an answer.

The Imam (a) then addressed to some of them particularly and reminded them of the messages they had sent to him, but they denied the whole matter!

Qays ibn al-Ashʿath then asked the Imam (a) to surrender and submit to the Umayyad government, but the Imam (a), courageously and steadfastly, refused and declaring his unchangeable situation:

لا والله! لا أعطيكُم بيدي إعطاءَ الذليل ولا أقر لكم
إقرار العبيد.

No, by Allah. I will never extend my hands to you like the abject do, and I will never submit to you like slaves do.¹

The Imam's companions, then, spoke similar words before the Umayyad army, but uselessly.

Finally, the Imam (a) decided to advise them again so that none of them would excuse he had not known the matter clearly.

Thaqaf" is al-Mukhtar ibn Abī-ʿUbaydah al-Thaqafi.

¹ Shaykh al-Mufīd, in his *al-Irshād*, vol. 2, p. 98, this statement is recorded as follows:

"No, by Allah! I will never extend my hands to you like the abject do, and I will never flee like slaves do."

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At these moments, the conscience of al-°urr ibn Yazd woke up. He began to think of his destiny if he would fight against Imam al-°usayn (a) who represented the right party and the true religion of Allah. Finally, he decided to join him. He went to ʿUmar and said, “Do you really want to fight against this man?”

“Yes I do,” answered ʿUmar, “I want to as intensely as possible.”

“Why do you not respond to his calls and accept one of the options he had offered?” asked al-°urr.

“I would do if it was my right to choose. But the matter is not mine. It is your governor’s,” answered ʿUmar.

Only then al-°urr realized that ʿUmar was fully ready to fight Imam al-°usayn (a); therefore, he directed towards the Imam (a) and proceeded as he felt sorry for his past deeds against him.

When the Imam (a) conferred upon him with pardon,¹ al-°urr turned the face towards the troops of ʿUmar and went on addressing words of reproach and blame for disappointing the Imam (a). Anyhow, his words did not find any place in their hearts.

THE WAR

Because ʿUmar ibn Saʿd anticipated that other commanders would copy al-°urr, he hurried towards the Imam’s camp and threw an arrow shouting, “Be the witnesses. I am the first to throw at al-°usayn!”

This was the opening to hundreds of arrows thrown towards the Imam’s camp. Seeing the situation, the Imam (a) turned to his companions and said, “Stand up, generous people. These arrows are your enemies’ messengers to you.”²

Hence, thirty-two horsemen and forty warriors had to encounter ten thousands. However, this little party could

¹ See Ibn al-Athr, *al-Kmil fi al-Trkh*, vol. 3, p. 289.

² See Ibn Shahrshb’s *Manqib ʿal(i) Ab-lib*; 3:250.

stop against those huge well-equipped numbers and show unprecedented scenes of courage and bravery. Then 'Umar gave the orders of waging a wide campaign during which all the detachments of the Umayyad army fought. Although half of the Imam's companions were killed during that campaign, they combated extremely courageously and could cause great losses to the Umayyad army.

After this general campaign, the other companions began to wage individual campaigns. In fact, their unparalleled heroism frightened the whole camp of the Umayyad army and caused it great losses; therefore, 'Amr ibn al-°ajjjj cried at them, "Do you know against whom you are fighting? You are fighting against the most courageous horsemen of this country. They will keep killing anyone of you who intends to face them. By Allah I swear, if you only throw at them stones, you will kill them."¹

'Umar agreed on 'Amr's opinion and ordered his forces to leave facing those heroes. He then gave the orders of waging a general attack against them. Nevertheless, the companions caused great losses to the attacking forces to the degree that 'Urwah ibn Qays asked the commander in chief to supply him with more men and weapons.

'Umar then had to call al-°uŷayn ibn Numayr and supply him with five hundred bowmen who could wound the riding animals of the Imam's companions. Thus, all the companions, including al-°urr ibn Yazçd, had to fight against their enemies on feet. This fighting, which was described by historians as the fieriest all over history, continued to midday. In the midst of that horrible scene, Abŷ Thumjmah al- a'idç; one of the Imam's companions, raised his head to the sky and told the Imam about the time of the Zhuhr prayer. The Imam (a) asked his companions to demand with cease fighting so that they would offer the prayer. They responded to this demand, but as soon as the Imam (a) and his companions stood erect for the prayer, the

¹ See Muĵammad ibn Jarçr al-±abari *Tjrkçkh al-Umam wa al-MulEk*; vol. 4, p. 331.

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Umayyad army began throwing darts at them. Sa'ūd al-°anafi made his body as the armor that protected the Imam (a) while he was praying. When the Imam (a) finished his prayer, Sa'ūd was heavily wounded that he fell dead.

The other companions continued fighting for sake of their Imam (a) courageously until they all were killed.

After the companions, it was the turn of the youths of the Prophet's household. Like attacking lions, they rushed themselves to the battlefield and began to bid farewell each other with teary eyes for the loneliness of their Imam (a) who would very soon be helpless.

The first to advance was the eighteen-year-old¹ young man and the most similar to the Holy Prophet (s) in form, morals, and personality. This was 'Alç al-Akbar son of Imam al-°usayn (a). The Imam felt greatly sad when he knew for certain that his son would proceed for fighting. He therefore raised his beard towards the heavens and complained to the Lord against the gang who fought against him and would be ready to kill his dearest one. He, as well as the harem of the Prophet's household, saw 'Alç al-Akbar off with tears, cries, and moaning. He then put his hand under his beard, raised it towards the heavens, and prayed:

اللَّهُمَّ اشْهَدْ عَلَيَّ هَؤُلَاءِ الْقَوْمِ، فَقَدْ بَرَزَ إِلَيْهِمْ غَلَامٌ
أَشْبَهَ النَّاسَ خَلْقًا وَخَلْقًا وَمَنْطِقًا بِرَسُولِكَ، وَكُنَّا إِذَا
أَشْتَقْنَا إِلَيْ نَبِيِّكَ نَظَرْنَا إِلَى وَجْهِهِ. اللَّهُمَّ امْنَعِهِمْ
بَرَكَاتِ الْأَرْضِ، وَفَرِّهِمْ تَفْرِيقًا، وَمَزَقِهِمْ تَمْزِيقًا،
وَاجْعَلِهِمْ طَرَائِقَ قِدْدًا، وَلَا تَرْضِ الْوَلَاةَ عَنْهُمْ أَبَدًا.
فَإِنَّهُمْ دَعَوْنَا لِيَنْصُرُونَا ثُمَّ عَدَوْا عَلَيْنَا يَقَاتِلُونَنَا.

O Allah: be the witness on those people! A youth who is the most similar to Your Prophet in form, morals, and personality is now facing them in the battlefield. We used to look at his face whenever we missed the Prophet. O Allah: deprive those people of the

¹ See Mu'ammad Biqir al-Majlisi, *Bi'ir al-Anwjr*, vol. 44, p. 42.

blessings of the earth, scatter them thoroughly, strew about them scatteringly, break them up in sundry paths, and never make their rulers pleased with them, for they are fighting us aggressively after they promised they would support us.

The Imam (a) then turned to ‘Umar and shouted, “What is the matter with you? I (invoke Allah against you and) implore to Him to terminate your kinship, unbless your deeds, and give a free hand to someone who will slay you in your bed, because you have terminated my kinship and violated my relation to the Messenger of Allah (s).”

Imam al-°usayn (a) then recited Allah’s saying:

ﻟﻮ ﻛﺎﻧﺖ ﺍﻟﻌﺎﻟﻤﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ
ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ
ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ
ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ ﻭﺍﻟﻤﻤﺎﺗﯩﻦ

Surely, Allah chose Adam and N£i (Noah) and the descendants of Ibr;hçm (Abraham) and the descendants of ‘Imr;n above the nations. Offspring one of the other; and Allah is Hearing, Knowing.

The young proceeded declaring the principles for which he was fighting and his tremendous determination to protect the religion of Allah even if this would cost him his life. He then encountered the enemies and showed indescribable courage and heroism to the degree that historians have described his fighting by saying, “‘Alç al-Akbar’s fighting reminded the enemies of the attacks of his grandfather Amçr al-Mu´minçn.”

In the midst of the fighting, ‘Alç was seriously thirsty because the enemies deprived them of water. He therefore had to return to his father and ask for some water, but the father (a) had nothing to do. He had no single drop of water to give to his son. Painfully, he apologized and promised that the Prophet (s) would very soon give a drink of water that would save from thirst forever.

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The young then returned to the battlefield and fought courageously despite the many wounds he had in the body. The whole camp of the Umayyad army complained about the great losses that the young son of Imam al-°usayn (a) caused to them; therefore, Murrah ibn Munqidh decided to kill him. So, he stabbed him with a spear from the back and struck him with his sword so heavily on the head. ʿAlç held fast on his horse’s neck thinking the horse would take him towards his father’s camp. Unfortunately, the horse took him towards the enemies’. They encircled him and cut his body into pieces. The air carried the son’s cries to his father who hurried to him and found him in the last sparks of life. He put his cheek on his son’s severed body and shed tears for him, saying:

قَتَلَ اللهُ قَوْمًا قَتَلُواكَ يَا بُنَيَّ، مَا أَجْرَاهُمْ عَلَى اللهِ
وَعَلَىٰ ائْتِهَآكِ حُرْمَةَ الرَّسُولِ. عَلَىٰ الدُّنْيَا بَعْدَكَ الْعَفَا.

May Allah kill those who killed you, son! They are so reckless that they have regarded neither Allah nor the Messenger of Allah to whom you belong. After you, let dust cover this (meaningless) world.¹

As soon as the news of ʿAlç al-Akbar’s martyrdom reached her, Lady Zaynab could not control her feelings. She hurried to the severed body shouting, “Oh, for my dear one! Oh, for my nephew!² Oh, for the light of my eyes! Oh, for the fruit of my heart!”³ She threw herself on the dead body, stained it with her ceaseless tears, and moaned for the martyred ʿAlç al-Akbar. Imam al-°usayn (a) had nothing to do but trying to console. He then held on her sister’s hand and took her back to the tent.⁴

¹ See Shaykh Muḥammad ibn al-Mashhadi, *al-Mazjir al-Kabir*, p. 487.

² See Abu’l-Faraj al-Iṣfahāni, *Maqtil al-ḫilībiyyīn*, p. 76.

³ See Muḥammad Biqir al-Majlisi, *Biḥr al-Anwār*, vol. 45, p. 44.

⁴ See Sayyid Ibn ṭawḤs al-°asani, *al-Lahf fi Qatl; al-ṭufuf*, p. 68.

After that, the young descendants of 'Aqçl ibn Abf ±ilib rushed for jihad intending to sacrifice their souls for their leader. They fought courageously and caused great losses to the Umayyad army. However, they were all martyred.

Then the turn of Imam al-°asan's descendants came. They also pushed themselves for protecting their uncle and defending their religion. Among them was al-Q;sim whom historians have described as bright as moon. Before he fought against the enemies, he had declared, "As long as I am alive, my uncle al-°usayn shall not be killed." The Imam (a) however did not permit al-Q;sim to fight, but he insisted importunately, kissed his uncle's hands and feet, and begged him to let him fight. The Imam (a) then had to permit him with weeping eyes and burning heart. Like the other heroes of the Hashemites, al-Q;sim fought bravely and killed numbers of the Umayyad army. In the midst of the fighting, the heel of his slipper was cut. As he nodded down for repairing it out of his disdain, one of the Umayyad soldiers seized that opportunity and struck him on the head. He fell down and cried at his uncle who hurried towards him and killed his killer. He then carried the dead body of his nephew and lined it beside the other martyrs. He looked at the dead bodies for a while and then cursed their killers.

'Awn ibn 'Abdull;h ibn Ja'far, son of Lady Zaynab, proceeded for fighting, though he was too young to fight. Like the other courageous youths, 'Awn fought so bravely until he was martyred. His mother received his dead body with steadfastness and offered him for Allah, anticipating His limitless reward.

At any rate, that scene was not strange for her; before her son, she had received a rank of moonlike, yet killed, youths. It was nothing but her unshakable faith which provided her with endurance and ability to keep steadfast before such scenes.

Thus, all the Hashemite warriors were martyred, and none remained except the guardian of the Prophet's harem

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and the right hand of Imam al-°usayn (a), namely the hero Abu'l-Faḩl al-´Abbjs.

Al-´Abbjs watched all these crises and misfortunes patiently, and waited for the proper opportunity to begin fighting against the enemies and take revenge upon them. After the martyrdom of the youths of the Prophet's household, he directed towards his full brothers and said to them, "Brothers, proceed for fighting so that I will be sure that you have done sincerely for sake of Allah and His Messenger and I will surely avenge your blood. You have no children." All his full brethren welcomed his call and went for fighting courageously. One by one, they were martyred before their elder brother al-´Abbjs who stood near their dead bodies and shed tears for these bright faces.

MARTYRDOM OF AL-´ABB^aS

Al-´Abbjs was the dearest one to Imam al-°usayn (a) who brought him up on nobilities of character and high moral standards. The Imam also taught him the rulings of the Islamic Sharḩ'ah that he has been regarded as one of the most virtuous scholars of Islam. Al-´Abbjs continually sought the company of his brother and gave comfort to him in all misfortunes. Brightness was very clear in the lineaments of al-´Abbjs's face, that he was called 'moon of the Hashemites.' Because he was an unmatched hero, al-´Abbjs was given the leadership of Imam al-°usayn's army and was the holder of the standard. In addition, he was the guardian of the harem and children. Finally, he had a special relationship with his sister, Lady Zaynab, who took care of him from early life and loved him tenderly. He, too, loved his sister very much and undertook the task of guarding her and settling all her needs.

When al-´Abbjs noticed the loneliness of his brother and the martyrdom of his companions and household, he advanced towards him and asked permission to fight. The Imam (a) did not permit him as he said with a sad tone, "You are the holder of my standard..." He, in fact, felt of power and protection so long as al-´Abbjs was with him.

But Al-ʿAbbās insisted on the permission and said, “I can no longer stand it. I want to take avengement upon those hypocrites.”

As the Imam (a) had nothing to do other than permitting his brother to fight, he asked him first to try to get water for the harem and children who were gravely thirsty. Al-ʿAbbās first directed towards the Umayyad army with words of admonition and warning against Allah’s torture; he directed his speech to their commander, “Umar, this is al-ʿusayn son of the daughter of Allah’s Messenger. You have killed his companions and household. These are now his children and harem. They are thirsty and I ask you to give them water. Nevertheless, he is still calling you to let him go to Rome or India and leave al-ʿijz and Iraq for you...”

None from the Umayyad army could answer al-ʿAbbās except Shamr who said to him, “If the whole surface of this earth is being water controlled by us, we will not give you a single drop of it before you submit to the leadership of Yazīd.”

Hence, al-ʿAbbās had to report this situation to his brother. Meanwhile, he heard the cries of the children because of thirst and saw the changes of their faces and the dryness of their lips. Therefore, he decided to get some water for them. He rode his horse, took a skin of water with him, and pushed himself towards the River Euphrates. The Umayyad troops who were, according to some narratives, about four-thousand warriors, fled away and he alone could occupy the bank of that river. His heart was as hot as fire because of thirst, but when he extended his hand to the water and tried to drink, he remembered the thirst of his brother, as well as his children and harem, in these moments; hence, he threw the water from his hand and declared that he would not drink a single drop of it so long as his brother and leader, Imam al-ʿusayn (a), is thirsty.

After this tremendous situation of altruism that exceeded all dimensions of time and space, al-ʿAbbās filled the skin with water and took the way back to his brother’s camp. For

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the meantime, the enemies surrounded him from every side and tried to prevent him from taking that water with him. He, fearlessly, fought against them and caused them big losses. Chased by terror and fear, the enemies were fleeing away from Al-ʿAbbās who copied his father in courage. However, one of the filthy hypocrites of Kufa waylaid him behind a date-palm tree, struck him from the back on his right hand, and cut it. Nevertheless, al-ʿAbbās, the hero, did not care, and held the standard in his left hand and went on saying, “Even if you cut my hand, I will keep defending my religion and leader.” A few moments later, another man hid behind a tree, struck al-ʿAbbās with a sword on his left hand, and cut it. Although he was bleeding and suffering these wounds besides thirst, al-ʿAbbās held the skin of water with his teeth and ran trying to take it to his brother’s children and harem. Meanwhile, a spear hit that skin of water and caused it to drop on the ground. Seeing this scene, al-ʿAbbās stood in sadness and perplexity. He did not know what to do. A few moments later, another man attacked him with an iron post and struck on the head. Al-ʿAbbās fell to the ground and shouted, “Peace be upon you, Abū ʿAbdullāh!”

The air carried these words of farewell to the Imam (a). So, he hurried toward River al-ʿAlqam where al-ʿAbbās fell. He pushed himself among the troops of the enemies and threw himself on the body of his brother. Expressing the grave misfortune he suffered by the martyrdom of al-ʿAbbās, Imam al-ʿUsayn (a) shouted:

الآن انكسر ظهري، وقلت حيلتي، وشمت بي عدوي.

Only now have I become spineless and hopeless and my enemies are rejoicing at my misfortune.

No one can describe the real feelings of the Imam after the martyrdom of al-ʿAbbās. However, historians have mentioned that he, as he was leaving the dead body of his brother, could hardly move his feet. He directed towards the camp while he was wiping off his tears. His daughter,

Sukaynah, received him with the question, “Where is my uncle al-‘Abbās?”

The Imam (a) wept openly and told her about her uncle’s martyrdom. The daughter had nothing to do other than moaning aloud. The situation was more difficult for Lady Zaynab; as soon as she heard the news, she put her hand on her heart and shouted aloud, “Oh, for my brother! Oh, for al-‘Abbās! We have certainly lost everything as we lost you.”

It was surely grave misfortune for Imam al-°usayn (a) and the Prophet’s harem who filled that place with cries and moaning for their guardian and protector. The Imam also participated with them in weeping as he shouted, “We have surely lost everything as we lost you, Abu’l-Faḥl al-‘Abbās.”

EVEN THE NEWBORN!

‘Abduļh, the six-month old baby of Imam al-°usayn (a), was fainted because of thirst. So, his mother carried him to Lady Zaynab so that she might do something. Lady Zaynab took the baby to her brother, Imam al-°usayn (a), and pleased him to fetch water for him. The Imam (a) took the baby, kissed him very often, and carried him before the Umayyad army hoping their hearts would feel pity for the baby and give him some water. This situation had nothing to do with those heartless, inhumane creatures, and instead of sympathizing with the baby, they threw him with a dart that settled in his neck. Feeling the heat of that dart, the baby took his two hands away from his swaddle and began to flutter like a slain bird on his father’s chest. Finally, he raised his head to the heavens and breathed his last breath before his father’s eyes.

The Imam (a), so steadfastly, handed the slain baby to Lady Zaynab, raised his two hands, which were full of the

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baby's blood, towards the heavens, and complained to the Creator.

THE GRAND ADVERSITY

With self-possession and unprecedented resoluteness, Imam al-°usayn (a) stood completely lonely in the midst of the battlefield while he was surrounded, from every side, by his brutal foes some of whom were surprised at his courage even as the others could not hide their amazement. Despite everything, Imam al-°usayn (a) attacked his enemies and caused them losses.

He then returned to the tents to bid farewell and give his last instructions to the harem. He ordered them to depend upon Almighty Allah by means of patience and steadfastness. He then turned his eyes towards his sister, Lady Zaynab, and instructed her to adhere to patience and try her best to hide her tears and irritation. He finally ordered her to be the guardian of the children and harem. When he was about to leave, his harem surrounded him with teary eyes and grievous hearts. The extremely ailed, 'Alç Zayn al-°bidçn, asked his aunt, Lady Zaynab, to give him a stick and a sword; a stick to help him stand erectly, and a sword to defend his father. Seeing this situation, Imam al-°usayn (a) asked his sister to prevent 'Alç from proceeding to the battlefield, and she did, yet forcibly.

Finally, he gave the last instructions to the harem: dress heavy loincloth, ready themselves for misfortunes, and submit completely to Almighty Allah. The Imam's last words to them were:

اِسْتَعِدُّوْا لِلْبَلَاءِ وَاَعْلَمُوْا اَنَّ اللّٰهَ حَامِيْكُمْ وَحَافِظِكُمْ
وَسَيَنْجِيْكُمْ مِنْ شَرِّ الْاَعْدَاءِ وَيَجْعَلُ عَاقِبَةَ اَمْرِكُمْ اِلَى
خَيْرٍ وَيَعْدِبُ عَدُوْكُمْ بِاَنْوَاعِ الْعَذَابِ وَيَعُوْضُكُمْ عَنْ
هَذِهِ الْبَلِيَّةِ بِاَنْوَاعِ النِّعَمِ وَالْكَرَامَةِ. فَلَا تَشْكُوْا وَلَا
تَقُوْلُوْا بِالْسِيْتِكُمْ مَا يَنْقِصُ قَدْرَكُمْ.

Prepare yourselves for the imminent misfortunes. You should know that Allah shall guard, protect, and save you from the evils of those enemies. He shall confer upon you with a good end result, shall punish your enemies with the most grievous chastisement, and shall award you for this adversity with the best graces and blessings. You therefore must not complain and must not say things that discredit you.

He then supplicated to his Lord and complained to Him against the misfortunes he had to suffer. He said:

صَبْرًا عَلَىٰ قَضَائِكَ يَا رَبِّ، لَا إِلَهَ سِوَاكَ، يَا غِيَاثَ
 الْمُسْتَغِيثِينَ، مَا لِي رَبًّا سِوَاكَ وَلَا مَعْبُودًا غَيْرَكَ. صَبْرًا
 عَلَىٰ حَكْمِكَ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ، يَا دَائِمًا لَا نَفَادَ
 لَهُ، يَا مُحْيِيَ الْمَوْتَى، يَا قَائِمًا عَلَىٰ كُلِّ نَفْسٍ بِمَا
 كَسَبَتْ، أَحْكَمَ بَيْنِي وَبَيْنَهُمْ وَأَنْتَ خَيْرُ الْحَاكِمِينَ.

O Lord, I take patience over Your providence. There is no god save You. You are the helper of the succor-seekers. Except You, I have no lord nor deity. I take patience over Your rule. You are the helper of the shelterless. You are the everlasting Subsistent. You are the Watcher over each and every soul as to what it earns. (I implore to You to) judge between us, and You are the best to judge.

From every side, the criminal, filthy gang of the Umayyad army attacked Imam al-^ousayn (a); they struck him with swords and stabbed him with lances.¹

When he rested on the ground, no one of them had the courage to put him to death. He therefore rested there for a long time.

Seeing this situation, Lady Zaynab stood at her tent's open and mourned for the Imam (a) so sadly. She shouted, "Oh, for my brother! Oh, for my master! Oh, for the rest of

¹ See Shahid ^oam^od ibn Mu'ammad al-Ma'alli, *al-^oad^oi^oq al-Wardiyyah*, vol. 1, p. 126.

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my household! Would Allah the heavens had fallen upon the earth! Would Allah mountains had been made to crumble on plains!”

She then shouted at ‘Umar ibn Sa’d, “How do you accept to watch Abū Abdullāh while he is being slain?”

As an answer, the cursed ‘Umar turned his face away from her while his tears were shedding on his beard.

Because she could no longer see her brother in such a state, Lady Zaynab had to return to the tents to watch over the children and harem who would soon be without protection.

‘Umar ibn Sa’d then ordered the commanders of his army to put the Imam (a) to death, but none of them agreed except Shamr. He walked towards the Imam (a) and cut off his head.

The Imam’s horse began to neigh aloud and try to kick the enemies with its legs. It then smeared its face with the blood of the Imam and directed towards the tents of the harem.

Lady Zaynab ran towards the pure body of Imam al-°usayn (a) and saw how it was torn by the swords and lances of those ruthless fiends. Before that body, she stood with perfect dignity and modesty -though the surrounding of the enemies- glanced at the heavens, and said that statement, which has lit up with the purest spirit of faith and sincerity to Almighty Allah. She said:

اللَّهُمَّ تَقَبَّلْ مِنَّا هَذَا الْقُرْبَانَ.

O Allah, accept from us this offering.

Lady Zaynab received that misfortune with steadfastness because it was for sake of Almighty Allah and for keeping His religion as pure and genuine as it was revealed from the Heavens. By these words, she showed the real meanings of the Prophetic heritage and the perseverance on the carrying out of her father’s will.

After they had slain and marauded the Imam (a), the Umayyad army, according to the orders of their commandment, carried firebrands and directed towards the tents of the Imam's camp to put them on fire.

When these tents were put on fire, the children and harem had to leave them fleeing to nowhere. The ladies of the Prophet's family had to run from one tent to another, while the children, descendants of the Prophet (s), were crying and trying to cling to their guardian, Lady Zaynab. Furthermore, some of them ran aimlessly.

These hours were the harshest misfortunes that the Prophet's family had ever suffered. Throughout his life, Imam 'Alç Zayn al-'abidçn (a) could not forget these hours. He used to remember them with grief, saying, "Whenever I look at my aunts and sisters, tears turn in my eyes. I remember when they were running from a tent to another while the enemies were shouting: put the houses of the wrongful ones on fire."

Moreover, the criminals usurped everything these tents included. They also stroke the ladies of the Prophet's household with the lower parts of their lances while the ladies were resorting to each other for protection. They also usurped their jewelries.

The criminals attacked the ailed 'Alç Zayn al-'abidçn. Shamr determined to kill him, but another man rebuked and tried to prevent him. However, Shamr did not heed; he ran towards the ailed to kill him. Lady Zaynab hurried towards her nephew, held on to him, and said, "No, you should first kill me before you kill him."¹ Because of this situation, the cursed Shamr stopped.

Out of his brutality, Umar, under a promise of awards, asked for volunteers to drive their horses to run over the chest and back of the body of Imam al-'usayn (a). Ten wicked horsemen stood up, rode their horses, and trampled upon the body of the Imam (a).

¹ See Ibn Sjn al-Qirmjnc, *Akhhbr al-Duwal*, p. 108.

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Night came, and it was the cruelest night in the life of the Prophet's household. Despite everything, Lady Zaynab went into her mission as guardian of her martyred brother's children and harem; she hurried to pick up the children in that desolate desert and gathered them all in one place. She then comforted and solaced them with words of patience while the dead bodies of their fathers and brothers spread in that area and the criminals whom were assigned for watching the children and harem surrounded them.

At that cruel night too, Lady Zaynab gathered her powers, stood up, and offered a thanksgiving prayer to the Almighty Lord for the adversities and misfortunes she suffered. She also implored to the Lord to have these sacrifices in acceptance. She also offered the Night Prayer, but in the state of sitting because she had no further power to stand up.¹

The next day, the criminals decided to take the children and harem as captives to Kufa. The ladies however begged the criminals to make them pass by the dead bodies of Imam al-°usayn (a) and the other martyrs. When her eyes fell on the severed, headless body of Imam al-°usayn (a), Lady Zaynab shouted with a grief-stricken voice:

يَا مُحَمَّدَاهُ! صَلَّى عَلَيْكَ مَلِيكَ السَّمَاءِ! هَذَا حُسَيْنٌ
مَرْمَلٌ بِالدَّمَاءِ مَقْطَعِ الْأَعْضَاءِ، وَبِنَاتِكَ سَبَايَا! إِلَى اللَّهِ
الْمُسْتَكِي وَإِلَى عَلِيِّ الْمُرْتَضَى وَإِلَى فَاطِمَةَ الزَّهْرَاءِ
وَإِلَى حَمْرَةَ سَيِّدِ الشَّهَدَاءِ. هَذَا حُسَيْنٌ بِالْعِرَاءِ،
تَسْفِي عَلَيْهِ الصَّبَا، قَتِيلِ أَوْلَادِ الْأَدْعِيَاءِ. وَأَحْزَنَاهُ!
وَكَرْبَاهُ! الْيَوْمَ مَاتَ جَدِّي رَسُولُ اللَّهِ! يَا أَصْحَابَ
مُحَمَّدَاهُ! هَؤُلَاءِ ذُرِّيَةُ الْمُصْطَفَى يُسَاقُونَ سَوْقَ
السَّبَايَا.

¹ See Biqir Sharḥ al-Qarashḥ, °ayjt al-Imam al-°usayn, vol. 3, p. 309.

Oh, Muḥammad! May the King of the Heavens bless you! This is ʿusayn! He is stained with his blood and his limbs are severed! And these are your daughters! They are taken captives! Complaining (about this) is only to Allah, to ʿAlī al-Murtaḍī (the Pleased One), to Fīṣmah al-Zahrī, and to ʿamzah the chief of martyrs. This is ʿusayn in the desert! Winds are blowing his body! He is being killed by bastards! Oh, for my grief! Oh, for my bereavement! This day only has my grandfather, the Messenger of Allah, died. Oh, companions of Muḥammad! These are the descendants of al-Mustafa -the Divinely Selected Prophet-. They are pushed like captives.

The only saved man, Imam Zayn al-ʿabidīn (a), could not control himself when he saw the dead bodies of his father and the other martyrs thrown away in the desert. His grief was about to kill him, but Lady Zaynab, noticing his nephew's behavior, hurried to him and said:

مَا لِي أَرَكَ تَجُودَ بِنَفْسِكَ يَا بَقِيَّةَ جَدِّي وَأَبِي
وَإِخْوَتِي؟ لَا يَجْزَعَنَّكَ مَا تَرَى؛ فَوَاللَّهِ إِنْ ذَلِكَ لَعَهْدٌ
مِنَ اللَّهِ إِلَى جَدِّكَ وَأَبِيكَ. وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ آنَاسٍ
مِنَ هَذِهِ الْأُمَّةِ لَا تَعْرِفُهُمْ قَرَاعِنَةَ هَذِهِ الْأُمَّةِ، وَهُمْ
مَعْرُوفُونَ فِي أَهْلِ السَّمَاوَاتِ، أَنَّهُمْ يَجْمَعُونَ هَذِهِ
الْأَعْضَاءَ الْمَتَفَرِّقَةَ وَهَذِهِ الْجُسُومَ الْمَضْرُجَةَ
فِيوَارُونَهَا، وَيُنْصِبُونَ بِهَذَا الطِّفْلِ عِلْمًا لِقَبْرِ أَبِيكَ، سَيِّدِ
الشُّهَدَاءِ، لَا يَدْرُسُ أَثَرَهُ وَلَا يَعْفُو رَسْمَهُ عَلَى كُرُورِ
الليالي وَالْأَيَّامِ. وَلَيَجْتَهِدُنَّ أَيْمَةَ الْكُفْرِ وَأَشْيَاعَ الضَّلَالَةِ
فِي مَحْوِهِ وَتَطْمِيسِهِ، فَلَا يَزِدَادُ أَثَرَهُ إِلَّا ظَهُورًا وَأَمْرَهُ
إِلَّا عُلُورًا.

O the legacy of my grandfather, father, and brothers:
what for is it that I see you plead for death?¹ Do not be

¹ According to *Kimil al-Ziyarat*, Imam Ali Zayn al-Abidin

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sad for what you see. It is, by Allah I swear it, only the divulgement of Almighty Allah to your grandfather and father. Allah has certainly made a covenant with some people, whom are not known by the tyrants on this earth but they are well known by the inhabitants of the Heavens, that they shall gather these severed organs and these bloodstained bodies to bury them. They shall also hoist in this land, al-±aff, a flag on the tomb of your father the Master of the Martyrs. Throughout days and ages, the mark of this tomb shall never be obliterated and its figure shall not be blotted out. Nevertheless, the heads of atheism and the spreaders of deviation shall exert all efforts for obliterating it, yet this shall make it more and more elevated instead.¹

answered his aunt:

How should I not give myself up and be impatient while I see my master, my brothers, my uncles, my cousins, and my family members stained with blood, lying bare and looted without coffins and without burying, nobody can visit their bodies, and nobody can approach them, as if they are non-Arabs.

¹¹ See Ja'far ibn Muḥammad al-Qummī, *Kimil al-Ziyārat*, p. 447. This is however a long narration the rest of which is as follows:

Imam 'Alī Zayn al-'ābidīn, then asked his aunt, "What is that covenant and what is that promise?"

Then Lady Zaynab reported:

Ummu-Ayman narrated to me that the Messenger of Allah (s), once, visited the house of Lady Fīṣmah (a). She cooked for him a *ḥarḥrah* – a soup of oil and flour-, and 'Alī (a) offered to him a dish of dates. I, Ummu-Ayman, then served them with a big cup of milk and butter. The Messenger of Allah (s), 'Alī, Fīṣmah, al-°asan, and al-°usayn ate from that dish and drank from that milk. Then, the Messenger of Allah (s) washed his hand and 'Alī poured water on them. After that, the Prophet (s) passed his hands over his face and glanced at 'Alī, Fīṣmah, al-°asan, and al-°usayn a pleasant glance. He then raised his sight to the Heavens for a while, directed towards the Qiblah, and extended his hands for supplication. He then prostrated himself and began sobbing in a loud voice and teary eyes. He then nodded his head down while his tears

were shedding like rain. For this scene, Fı̄ṣimah, 'Alṭ, al-°asan, and al-°usayn (a), as well as I, felt sorry but no one dared to ask him for the reason. But when that weeping took a long time, 'Alṭ and Fı̄ṣimah asked him, "O Messenger of Allah: what for are you weeping? May Allah never make you weep. Your view has wounded our hearts."

The Prophet (s) answered:

Brother, when I was looking at you, I felt the pleasure that I have never felt before. I thus thanked Allah for this grace. For the meantime, Archangel Gabriel descended and foretold: Muḥammad: Allah the Blessed and Exalted has known your feelings and has known your pleasure with your brother, your daughter, and your two grandsons. He therefore perfected for you this grace and congratulated you for this gift. He has decided to join their descendants, partisans, adherents, and them to you in Paradise. He has also decided not to separate them from you. He shall honor them in the same way as He shall honor you and shall give them the same graces He shall give to you until you will be pleased or even beyond your pleasure. This is for many misfortunes they will suffer and many adversities they will encounter at the hands of some people who claim, falsely, being embracing your religion and belonging to your ummah, while you and Allah disavow them. They will inflict massacres and killing upon your household and their adherents until their places of killing will be in various areas and their graves will be very far from one another. This is what Allah has chosen for them and for you. You should then thank Him for this choice and satisfy yourself with His providence.

The Prophet (s) then commented:

I therefore thanked Allah, and satisfied myself with that which He has decided for me regarding you.

Then Archangel Gabriel added:

Muḥammad: after your demise, your ummah will persecute and discriminate against your brother ('Alṭ). Your enemies will annoy him. After all, he will be killed at the hands of the most evil and most vicious creature who will be regarded as same as the killer of the she-camel of Prophet ḥilī. That will happen in a country to where 'Alṭ will emigrate, and that country, later on, will be the center of his and his descendants' adherents. On this land, too, they will suffer the harshest ordeals and the most catastrophic misfortunes.

Regarding your grandson, al-°usayn, he, along with a noble group of his family members and the most virtuous men of your ummah, will be slain on the bank of the River Euphrates

in a land named Karbalj'. For that reason, your household and your enemies will unavoidably suffer too much agony and torment on the day whose agony is ceaseless and ordeals are never-ending (namely, Day of Resurrection). That land, namely Karbalj', is the best area on this earth and the most sacred. It is a part of Paradise, as well. On that day when your grandson and his household will be slain and surrounded by groups of atheists and cursed ones, the earth shall be shaken, mountains shall swing and sway, waves of oceans shall move disorderly, and heavens shall quiver with their inhabitants, as signs of wrath for you and for your household, as well as the tremendous sin of violating your progeny and yours sanctity and the ingratitude for you concerning your progeny. All these creatures—the earth, mountain, oceans, and heavens will beseech to Almighty Allah to give them permission to stand for your wronged, persecuted descendants who are Allah's claim over humankind after you. As a result, Almighty Allah shall reveal to the heavens, earth, mountains, and oceans, saying:

"I am Allah the Omnipotent, the All-powerful. No fleer can escape Me and nothing can stop against My power. I am the worthiest of defending and avenging upon those criminals. I swear by My Supremacy and Majesty that I shall punish him whoever intruded upon My messenger and choice one by wronging his progeny, whoever violated his sanctity, whoever killed his descendants, whoever breached his pledge, and whoever persecuted his household. I shall punish all those with a punishment wherewith I have not punished any of My creatures."

By then, everything in the heavens and the worlds will invoke Allah's curse against those who will wrong your progeny and violate your sanctity. When the noble group (who will fight with al-°usayn) depart life, Allah the All-mighty and Majestic will grasp their souls Himself. Angels from the Seventh Heaven, having with them bowels of corundum and emerald filled with the Water of Life and garments and odors from Paradise, will descend to the earth to wash their dead bodies with that water, dress them those garments, and camphorate them with that odor. Then, all angels will line up in rows to offer prayer on those bodies. After that, Allah will forward some peoples from your ummah, who are not known by the atheists and have not participated in that bloodshed in deed, word, or even intention, to bury those dead bodies and mark the tomb of the Master of Martyrs (namely, al-°usayn) with a sign on that land. This sign will be the stamp of the right

party and will be the cause of the faithful believers' success. On every day and night, one hundred thousand angels from each heaven will encircle that tomb, bless it, praise Allah there, seek Allah's forgiveness for anyone who visits it, and record the names of their fathers, tribes, and countries. They finally mark their foreheads with a sign of the Light of Allah's Throne and will record there: This is the visitor of the tomb of the Master of Martyrs and son of the best Prophet.

On the Day of Resurrection, that sign will glow in their faces so flashily that it will snatch others' sights. From these signs, the visitors of al-Husayn's tomb will be recognized. On that day too, you, Muḥammad, will stand between Angel Michael and me, 'Alī will be with us, and innumerable angels will be with us as well. We will know them from that shiny signs in their faces from among the creatures until Almighty Allah save them from the ordeals and difficulties of that day. This is the decided award of Allah for those who visit your tomb or the tombs of your brother, 'Alī, and two grandsons purely for sake of Allah. Some people who deserved Allah's curse and wrath will exert all efforts for obliterating and wiping out the place of that tomb. But, Allah will not give them an opportunity to do.

The Messenger of Allah (s) commented:

This prediction has grieved me and made me weep.

Then, Lady Zaynab added:

When 'Abd-al-Raḥmān ibn Muljim, the cursed, stroke my father to death, I went to him and asked whether the report that Ummu-Ayman had narrated to me true or not. My father said:

Ummu-Ayman has told the truth. I see coming that you, as well as your family's harem, will be captives in this country. You will be submissive and terrified, fearing lest people might carry you off by force. At that time, be patient and adhere to patience, for, on that day, there will be no disciple (of Allah) on the earth except you, your followers, and you partisans. I swear it by Him Who split the grains and created the souls. When he informed us of these news, the Messenger of Allah (s) added: On the same day as al-ʿusayn will be slain, Eblīs the cursed will be overjoyed and will wander about the earth with his devils and afreets to declare: "O devils, only today have we revenged ourselves on the descendants of Adam, attained our objective of wiping them out, and led them to the fire of Hell. Now, you must turn all your efforts towards filling people's minds with doubt towards al-ʿusayn and his companions, inciting them to bear hostility against

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By these words, Lady Zaynab could tranquil her distressed nephew. She confirmed that these dead bodies would be buried and their tombs would be signs of perseverance on principles and sacrifice for the religion. The tomb of Imam al-°usayn (a), in particular, would be a never-ending cry in the face of every tyrant and would persist forever despite the very often attempts to obliterate it.

History has proved this fact; the Umayyad and ‘Abbasid kings did their best to wipe out the tomb of Imam al-°usayn, but all their attempts failed, because it has not been only a place of burying a dead, yet severed, body, but it has been a scream in the face of everyone who tyrannizes or tries to persecute. It has been evidence on the fate of the wrong, and the bright endlessness of the right. The earth, too, has not accepted to hide its pride in including these severed bodies who carried unmatched, elevated souls that, in turn, carried the most honorable principles of humanity. In reality, this earth has never contained an area more honorable and excellent than that which included the body of Imam al-°usayn (a), father of freedom.

In modern history too, bombs and tanks could not stand against the elevated, lofty dome of the tomb of Imam al-°usayn, and it was very natural that those who gave orders to bomb that dome met the same fate of those who gave orders and mobilized all powers to fight against the Imam (a).

them, and provoking them against anybody who shows loyalty to them (i.e. al-°usayn and his companions) in order that people’s straying and atheism would be so guaranteed that none of them would be saved (on the Day of Resurrection).” Even though he is the biggest liar, Eblçs said the truth in that question. It is quite true that the good deeds of anyone who bears hostility against the Ahl al-Bayt are of no avail (no matter how great they are), and the sins, not the grand ones, of anyone who loves them and is loyal to them are of no harm.

To the Heaven — 195

Humanity too, must take pride in the anniversary of Imam al-'usayn's martyrdom so as to regain its true face and play the very role that the Creator has chosen for it.

LADY ZAYNAB IN CAPTIVITY

Bound with ropes and forced to ride on saddleless, lean camels, the ladies and orphans of the Prophet's family were taken as captives to Kufa. Their caravan was very horrible; clarions were blown and flags were fluttering. Let us listen to the story from an eyewitness:

Muslim, the plasterer, reports:

While I was plastering doors of the Governorate Mansion of Kufa, sounds of clarions attacked my hearing from every side. "Why is Kufa clamoring?" I asked one of the servants in that mansion. "The head of a mutinous who rebelled against Yaz d is now entering the city," answered the servant. "Who is that mutinous?" asked I. "It is al- usayn ibn  Al ," answered the servant.

This answer acted upon me like a thunderbolt. I slapped my face so strongly that I feared on my eyes. As hurriedly as possible, I washed my hands from the plaster and left the mansion. While I stood among people who were waiting for the caravan of the captives and the cut off heads, forty camels carrying women and children appeared. I saw  Al  ibn al- usayn on a saddleless camel. As both sides of his neck were bleeding because of chains and he was handcuffed, he was weeping and saying, "O evil nation! Curse you! You have not regarded us in favor of our grandfather. What will you say on the Day of Resurrection when Allah will gather us with the Prophet? As if we have not guided you to the religion, you are, now, taking us on naked camels, by force."¹

In view of this horrible situation, women of Kufa began to mourn and cry. One of them approached one of the captured ladies and asked, "To whom do you belong?"

The lady answered, "We belong to the Ahl al-Bayt."

¹ See Mu ammad B qir al-Majlisi, *Bi ir al-Anw r*, vol. 45, p. 114.

As she heard this astounding answer, the Kufian lady, with the others who were next to her, screamed aloud and hurried to her house to bring any covers she had and throw on the captive ladies so that people would not look at them. Another lady brought some food and dates and threw at the captive children who were harshly hungry, but Lady Ummu-Kulthüm shouted at them, “It is Haram –unallowable- for us, the Ahl al-Bayt, to have from alms.” Hearing this statement, the hungry children threw the food from their hands and even mouths.

Lady Zaynab FIRST ADDRESS

As she saw the crowds blocking all streets of Kufa and surrounding the caravan, Lady Zaynab decided to deliver a speech aiming at uniting the public opinion, referring to the grand misfortune that the Umayyad gang brought to the Islamic ummah by killing the actual leader, Imam al-°usayn (a), and charging people of Kufa with that crime, because it was they who breached their promises of supporting the Imam (a) and protecting him. Nevertheless, they, as if it was not they who caused that massacre, mourned for the Imam (a) and wept for the captivity of his harem and children.

Lady Zaynab asked everybody to keep silent, and then she, calm, composed, and courageous, said:

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ عَلَى أَبِي؛ مُحَمَّدٍ، وَإِلَيْهِ الطَّيِّبِينَ
الْأَخْيَارِ. أَمَا بَعْدُ يَا أَهْلَ الْكُوفَةِ، يَا أَهْلَ الْخَيْلِ
وَالْغَدْرِ، أَنْبَكُونَ؟ فَلَا رَقَاتِ الدَّمْعَةِ وَلَا هَدَاتِ الرِّثَةِ.
إِنَّمَا مَثَلُكُمْ كَمَثَلِ التِّيِّ نَقَصَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةِ
أَنْكَاثًا، تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ. أَلَا وَهَلْ فِيكُمْ إِلَّا
الصَّلْفُ وَالنَّطْفُ، وَالصَّدْرُ الشَّيْفُ، وَمَلَقُ الْإِمَاءِ وَعَمَزُ
الْأَعْدَاءِ؟ أَوْ كَمَرَعَى عَلَى دِمْنَةٍ، أَوْ كَقِصَّةِ عَلَى

مَلْحُودَةٍ. أَلَا سَاءَ مَا قَدَّمْتُمْ لَكُمْ أَنْفُسَكُمْ أَنْ سَخِطَ
اللَّهُ عَلَيْكُمْ وَفِي الْعَذَابِ أَنْتُمْ خَالِدُونَ.

All praise is due to Allah. Blessings be upon my father Muhammad (s) and upon his good and righteous progeny (a). Well now, O people of Kufa; people of deception and perfidy! Do you weep? May your tears never cease, and may the resounding of this calamity never stop. Your similitude is she who unravels her yarn, disintegrating it into pieces after she has spun it strongly, you make your oaths to be means of deceit between you. Is there anyone among you who is not a boaster of what he does not have, a charger of debauchery, a conceited liar, a man of grudge without any justification, submissive like bondmaids, or feeble before the enemies, just like a pasture in relics or like a dirty piece of cloth on a grave? Truly bad is that which your souls have committed. You have reaped the Wrath of Allah, remaining in the chastisement for eternity.

أَتَبْكُونَ وَتَتَحِبُّونَ؟ إِي وَاللَّهِ! فَابْكُوا كَثِيرًا وَأَضْحَكُوا
قَلِيلًا، فَلَقَدْ ذَهَبْتُمْ بِعَارَهَا وَشَتَانِهَا (وَشَنَارَهَا). وَلَنْ
تَرْحَضُوهَا يَغْسِلُ بَعْدَهَا أَبَدًا. وَأَنْتِ تَرْحَضُونَ قَتْلَ
سَلِيلِ خَاتَمِ الْأَنْبِيَاءِ، وَمَعْدِنِ الرِّسَالَةِ، وَسَيِّدِ شَبَابِ
أَهْلِ الْجَنَّةِ، وَمَلَاذِ خَيْرَتِكُمْ، وَمَفْرَعِ نَازِلَتِكُمْ، وَمَنَارِ
حُجَّتِكُمْ، وَمِدْرَةِ سُنَّتِكُمْ؟ أَلَا سَاءَ مَا تَزْرُونَ، وَبَعْدًا
لَكُمْ وَسَحَقًا، فَلَقَدْ خَابَ السَّعْيُ وَتَبَّتِ الْأَيْدِي،
وَخَسِرَتِ الصَّفَقَةُ، وَيُؤْتَمُّ بِغَضَبِ اللَّهِ وَرَسُولِهِ،
وَضُرِبَتْ عَلَيْكُمْ الذَّلَّةُ وَالْمَسْكَنَةُ.

Do you really cry and sob? By Allah, you should then cry a great deal and laugh very little, for you have earned nothing but shame and infamy, and you shall never be able to wash it away. How could you do so? The descendant of the bearer of the Last Message, the

very essence of the Message, master of the youths of Paradise, the refuge of the righteous from among you, the one who saves you from calamity, the beacon of your guidance, and the keeper of your traditions has been killed. O how horrible is the sin that you bear! May you be distanced and crushed. The effort is rendered futile, perdition overtakes the hands, the deal is lost, and you earned nothing but wrath from Allah and His Messenger. You are doomed with servitude and humiliation.

وَيْلَكُمْ يَا أَهْلَ الْكُوفَةِ! أَتَدْرُونَ أَيَّ كَيْدٍ لِرَسُولِ اللَّهِ
 فَرَيْتُمْ؟ وَأَيَّ كَرِيمَةٍ لَهُ أَبْرَزْتُمْ؟ وَأَيَّ دَمٍ لَهُ سَفَكْتُمْ؟
 وَأَيَّ حَرَمَةٍ لَهُ انْتَهَكْتُمْ؟ لَقَدْ جِئْتُمْ شَيْئًا إِذَا تَكَادُ
 السَّمَاوَاتُ يَنْفَطِرْنَ مِنْهُ وَتَنْشِقُ الْأَرْضُ وَتَخِرُّ الْجِبَالُ
 هَدًّا. بِهَا صَلْعَاءٌ عَنَقَاءٌ سَوْدَاءٌ فَقْمَاءٌ (خَرْقَاءٌ شَوْهَاءٌ
 كَطَّلَاعِ الْأَرْضِ وَمِلاءِ السَّمَاءِ). أَفَعَجِبْتُمْ أَنْ مَطَرَتِ
 السَّمَاءُ دَمًا؟ وَلِعَذَابِ الْآخِرَةِ أَخْزَى وَأَنْتُمْ لَا تَنْصُرُونَ.
 فَلَا يَسْتَخِفُّكُمْ الْمَهْلُ، فَإِنَّهُ لَا يَحْفَظُهُ الْبِدَارُ وَلَا يَخَافُ
 قُوَّةَ الثَّأْرِ، وَإِنْ رَبِّكُمْ لِيَالْمُرْصَادِ.

Woe unto you, O people of Kufa! Do you know whose heart you have burned, what a feat you have labored, what blood you have shed, and what sanctity you have violated? You have done a most monstrous deed, something for which the heavens are about to split asunder and so is the earth, and for which the mountains crumble. You have done something most uncanny, most defaced, duskiest, most horrible, as much as the fill of the earth and of the sky. Do you wonder why the sky rains blood? Surely, the torment of the Hereafter is a greater chastisement, and you shall not be helped. Let no respite elate you, for rushing does not speed it up, nor does it fear the loss of the opportunity for revenge. You Lord is waiting in ambush to do so.

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Because he recognized that the situation could no longer stand the words of his aunt, Imam Zayn al-ʿAbid̄n interrupted her speech, saying, “That is enough, aunt. Thanks to Allah, you are a learned lady whom none taught, and you can comprehend without being made to do so.”

ECHO OF THE SPEECH

Lady Zaynab’s eloquent speech, which is compared to Imam ʿAl̄’s speeches, rebuked people of Kufa so effectively, exposed their false faith in Islam, falsified their deceitful tears, and introduced them as the most ignoble criminals as they contributed strongly in the murder of killing Imam al-ʿusayn (a), his household, and his companions.

With the utterance of justice and honesty and the voice of courage and right, Lady Zaynab hit people of Kufa and pointed to their lowliness and rotten-heartedness. Their forgery and falsehood could not deceive her as she reproached them for their crimes and ascribed to them the meanest characters. Moreover, she commented on their weeping by saying that they should have wept for the big crime of disappointing the Imam and letting him down.

Furthermore, this speech made them amazed and perplexed. They put their hands on their mouths without knowing what to do. An old man, for instance, approached her with teary eyes, saying, "My father and mother be sacrificed for you. Your men are the best men, your youths are the best youths, your women are the best women, and your progeny will never die away or become low."¹

Then, Lady F̄ṣimah, daughter of Imam al-ʿusayn (a), delivered an eloquent speech similar to her aunt’s. Because her words were so strong and had bearings on them, people of Kufa begged her to stop. She responded, but people could not stop their wailings and weeping.

¹ See *Wafiyyt al-Aʿimmah*, 453.

Then, Lady Ummu-Kulthūm spoke similar words that touched people so deeply that women began to slap their faces and men to weep incessantly.

Then, Imam Zayn al-ʿabidīn spoke. He proved they were not true Muslims and that they had a share in the crime of killing the Imam (a). They therefore said to each other, “We have certainly perished.” They then asked him to stop, and he did as their cries and wailings rose.

BEFORE THE GOVERNOR

ʿUbaydullāh ibn Ziyād, son of the ill-famed Marjānah, was sitting on his throne in the Governorate Mansion when the captive ladies and children of the Prophet’s family were obliged to be before him. They were living horrible hours in the humility of captivity and under the swords of those miscreants who were there to congratulate him for his triumph and narrate to him their crimes in Karbalā’, while he was listening arrogantly and joyfully. With a baton he had in the hand, ʿUbaydullāh was whacking the holy head of Imam al-ʿusayn (a) and expressing his gloating over him by saying, “I have never seen such a face.”

Before he had finished his malicious statement, Anas ibn Mālik, the companion of the Holy Prophet (s), said to him, “Yes, he looks like the Prophet.” This statement silenced ʿUbaydullāh who could not find a word to answer.

After he had quenched his wicked, thirsty soul from the Prophet’s family, ʿUbaydullāh turned his face towards the captives. There was a lady trying to hide herself in a remote side of the session. Dignity and sublimity were drawn very clearly on her features despite the simple clothes she dressed. As soon as his eyes fell on her, he asked, “Who is that lady taking the remotest side of this session.”

The lady did not answer because she despised and slighted him. He repeated his question more than once until one of the ladies answered, “This is Zaynab, daughter of Fāṣimah, daughter of the Messenger of Allah (a).” He therefore tried to show his gloating over her misfortunes by

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saying, “Thanks Allah Who unmasked, killed, and belied your revolution.”

Patterning her courageous fathers and brothers, Lady Zaynab replied him:

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِنَبِيِّهِ، وَطَهَّرَنَا مِنَ الرَّجْسِ
تَطْهِيرًا. إِنَّمَا يَفْتَضِحُ الْفَاسِقُ وَيَكْذِبُ الْفَاجِرُ، وَهُوَ
غَيْرُنَا، وَهُوَ غَيْرُنَا يَا بَنَ مَرْجَانَةَ...

“Thanks Allah Who honored us with His Prophet and purified us from uncleanness thoroughly. It is only the lewd whom is unmasked, and it is only the dissolute whom is belied. We are not any of these two. Indeed, we are not any of these two, son of Marjannah!”¹

As he received these shocking words, ‘Ubaydullah had nothing to say. He therefore spoke a word of wreek as an attempt to cover up his failure and incapability to answer. He addressed her, “How do you see that which Allah has done to your brother?”

Bravely and steadfastly, Lady Zaynab answered with words of triumph:

مَا رَأَيْتُ إِلَّا جَمِيلًا. هَؤُلَاءِ قَوْمٌ كَتَبَ اللَّهُ عَلَيْهِمُ الْقَتْلَ
فَبَرَزُوا إِلَىٰ مَضَاجِعِهِمْ، وَسَيَجْمَعُ اللَّهُ بَيْنَكَ وَبَيْنَهُمْ
فَتَحَاجُّ وَتُحَاصِمُ. فَانظُرْ لِمَنِ الْفَلَجُ يَوْمَئِذٍ. ثَكَلَتْكَ أُمُّكَ
يَا بَنَ مَرْجَانَةَ.

“It was nothing but good. Those were peoples whom Allah knew they would be killed. They therefore came to the places where they would be slain. Allah will gather you with them for judgment and sentence. See, who will be the triumphant on that day. Woe shall be you, son of Marjannah, then.”

These words of reproach and despise made the bastard governor lose his temper to the degree that he stood up to

¹ See Muḥammad ibn Jarḥr al-ṭabari *Tārīkh al-Umam wa al-Mulūk*; 6:263.

strike Lady Zaynab, but ‘Amr ibn ‘urayth warned him against so, saying, “She is only a woman, and women’s words should not be considered.”

Nevertheless, ‘Ubaydullāh returned to gloat at the misfortunes of the Ahl al-Bayt by addressing Lady Zaynab, “At least, Allah has cured my heart and wreaked myself upon your tyrant master and the disobedient rebels of your family members.”

These words filled Lady Zaynab’s heart with sorrow and grief as she recollected the images of her protectors. Hence, she said to him:

لَعَمْرِي لَقَدْ قَتَلْتَ كَهْلِي وَقَطَعْتَ قَرْعِي وَاجْتَشَّتْ
أَصْلِي. فَإِنْ كَانَ هَذَا شِفَاؤُكَ فَقَدْ اشْتَفَيْتَ.

“I swear by my life, you have killed my protector, pulled up my branches, and uprooted my roots. So, if this heals your heart, then you are indeed healed.”

Out of his uncontrollable rage, ‘Ubaydullāh said, “This one is rhymist. Her father was rhymist and poet. I swear it.”

Lady Zaynab answered, “I am too engaged to use rhyme. Women have nothing to do with rhyme.”

As he found nothing to say, ‘Ubaydullāh turned his face towards Imam Zayn al-‘abidīn (a) and asked, “Who are you?”

“I am ‘Alī son of al-‘usayn,” answered the Imam (a).

“But Allah has killed ‘Alī ibn al-‘usayn,” shouted the filthy criminal.

“I had a brother called ‘Alī, too. You have killed him, and on the Day of Resurrection, you will be interrogated about this,” replied the Imam (a) with composure.

“No, it was Allah who killed him,” barked ‘Ubaydullāh furiously.

Imam Zayn al-‘abidīn (a) answered with words of Almighty Allah:

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“Allah takes the souls at the time of their death. (39:42)”

“And a soul will not die but with the permission of Allah the term is fixed. (3:145)”

This answer bewildered the tyrant who did not expect to hear such strong evidence extracted from the Holy Qurʾān, because he forgot that the holy Qurʾān was revealed in the houses of those individuals and the one to whom the holy Qurʾān was revealed is their grandfather and origin. Hence, he showed his arrogance saying, “How dare you answer my words? How dare you refute my saying?” He then ordered one of his headmen to cut off Imam Zayn al-ʿabidīn’s head. But Lady Zaynab hurried to embrace her nephew and address ʿUbaydullāh, “Son of Zayd, suffices you what you have shed of our blood. Have you really spared anyone other than this? If you want to kill him, kill me with him as well.”

ʿUbaydullāh was amazed by such situation of heroism and altruism. He therefore ordered, “Leave him for her. How strong the tie of kinship is! She wanted to be killed with him.”

Thanks to Lady Zaynab, Imam Zayn al-ʿabidīn (a) was saved from that tyrant.

In a chamber lying next to the Kufa Masjid, the captive harem and children of the Prophet’s family were detained and mistreated. Each one of them received a single loaf of bread for a whole day, and Lady Zaynab, however, used to distribute her share among the children and abstain from food for the whole day until feebleness attacked her notably to the degree that she could no longer stand up for prayer. Noticing this, Imam Zayn al-ʿabidīn expressed his panic to his aunt who had to tell him the reason.

In view of Lady Zaynab’s remarkable reputation throughout the Islamic state, the ladies of Kufa competed with each other in having the honor of visiting her, but she refused completely to receive anyone, declaring, “None

should ever visit us except bondmaidens, for they have been captured, and so have we been.”

The ruling authorities were waiting for the orders of the tyrant Yaz d regarding the captives, and a few days later, they received his orders of sending them to Damascus.

With the caravan of the captives, the holy heads of the martyrs were carried on spearheads so that, like people of Kufa, people of Syria would see them, and this would gladden the tyrant.

The Captives in Damascus

Tied up with ropes, forced to ride saddleless, lean camels, and being in the utmost state of humiliation, the harem and children of the Prophet’s family were taken to Syria. Throughout their journey, they did not say a single word and did not ask anything from the drivers of their caravan. Being close to Syria, the caravan stopped so that enough time would be given to adorn the city with manifestations of festivity and to gather people to witness this false victory of their ruler.

The caravan was about four parasangs¹ away from Syria when its people received them with joy, carrying drums and trumpets, and wearing their best dresses—all this was for showing their delight for the massacre of the Prophet’s family.

Let us listen to the scene as described by an eyewitness:

Sahl ibn Sa’d al-Sa’idi narrated:

Intending to visit Jerusalem, I passed by Damascus, but it was different—the city was exaggeratedly adorned with colorful gilding, its people were highly joyful, and their women were playing tambourines and drums. I thought that people of Damascus had a festivity that we did not have. Noticing some people talking secretly, I approached them

¹ Parasang is a unit of length, usually reckoned as equal to between 3 and 3,5 miles—5 to 5,5 km.

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and asked, “Do you, people of Syria, celebrate a festivity that we do not know?”

“It seems that you are a stranger, are you not?” asked they.

“Yes, it is. I, Sahl ibn Sa’d, am one of those who met the Messenger of Allah,” answered I.

They said, “Sahl, do you not think that it is very strange that the heavens are not raining blood and the earth is not sinking with its inhabitants?”

“What for is that?” asked I.

“All these are expecting the arrival of al-°usayn’s (cut off) head from Kufa,” they revealed.

“How strange this is! The head of al-°usayn is being forwarded while people are crowding cheeringly! From which gate will the head enter the city?” asked I.

As they pointed at the Gate of al-Sa’jt, I hurried there. A queue of banners began to enter, but my eyes fell on a horseman who had in the hand a banner without a spearhead on which lied a head most similar to that of the Holy Prophet. That was the head of al-°usayn! On saddleless, lean camels, the captives appeared. As I reached one of the captive ladies, I asked about her identity.

“I am Sukaynah daughter of al-°usayn,” she replied.

“And I am Sahl, the companion of your grandfather the Messenger of Allah, ask for anything and I will do it for you,” I offered.

Grievously, she asked, “Ask the bearer of al-°usayn’s head to precede us for a considerable distance so that people will look at the head and ignore looking at us—the family of the Messenger of Allah.”

So, I ran towards that horseman, bribed him with four hundred dirhams, and asked him to hurry forwardly away from the captive ladies, and he did.

In that situation too, an old Syrian man leaning on a stick who was gloating at the humility of those captives

approached Imam ‘Alç Zayn al-’abidçn (a) and said wreakfully, “Praise be to Allah who eradicated you and empowered the emir to triumph over you.”

Out of his keenness and perspicacity, the Imam (a) noticed that the old man was deceived by the wrong rumors that the ruling authorities spread against the Ahl al-Bayt (a). He therefore asked, “Old man, have you recited the Holy Qur’jn?”

This statement shocked the old man who wondered and, thus, answered affirmatively.

The Imam (a) then asked him whether he had seen the following Quranic Verses: “Say: I do not ask of you any reward for it but love for my near relatives. (42:23)” “And give to the near relatives his due. (16:26)” “And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near relatives. (8:41)”

Amazingly, the old man answered that he had recited these Verse.

The Imam (a) thus declared, “Only is it we who are intended in Allah’s remark ‘the near relatives’ in these Verses.”

Furthermore, the Imam (a) asked the old man whether he had recited Allah’s saying:

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. (33:33)”

With astonishment, the old man answered that he had recited this Verse, too.

The Imam (a) hence said, “Only is it we who are the ‘People of the House’ whom Almighty Allah has purified thoroughly.”

This fact changed the old man completely and made him feel sorry for the days on which he could not discern the reality of the Umayyad rulers and their authorities. Even his tongue was tied up by the new fact; he therefore said to the

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Imam falteringly, “Please, tell me by Allah! Is it you truly those ones?”

“Yes, it is. I swear it by our grandfather, the Messenger of Allah (s),” replied the Imam (a) confidently.

Feeling sorry for the words that he first showered at the Imam (a), the old man threw himself on the hands of the Imam (a) to kiss them heavily as signs of remorse, declaring, “I disavow those who killed you.”

YAZ«D’S GLOATING

Yaz¸d, the cursed, was sinking in waves of joy and wreak as he knew about the arrival of the captives’ caravan. Shamr ibn Dhi’l-Jawshan and Makhfar ibn Tha’labah presented the head of Imam al-°usayn (a) to him, and he permitted all lowly people of Damascus to gather at his palace and congratulate for this ‘false’ triumph and revenge over the Prophet and his family (a).

The holy head was placed before the tyrant who went on beating it with a stick he had in the hand. He then began to say statements showing his limitless malice towards the Imam, his people, and the Divine Message that the Holy Prophet (s) conveyed to humankind—the message that humiliated Yaz¸d and his people since they had stopped against it, sparing no single effort.

Ab¸ Barazah al-Aslami, seeing this horrible scene, could not control himself; so he addressed Yaz¸d, “How dare you beat the mouth of al-°usayn with your stick? I swear I have seen the Holy Prophet (s) kiss this mouth so frequently. However, on the Day of Resurrection, ‘Ubaydull;h ibn Ziy;d will be your interceder, while the interceder of al-°usayn (a) will be Mu|ammad (s).”¹

The filthy policemen of Yaz¸d tied all the captives in one rope beginning with the neck of Imam Zayn al-°abid;n, to Lady Zaynab’s, up to the last child. They forced them to walk in such a manner, and whenever any of them would

¹ See Ibn al-Athcr, *al-Tjrtkh*, vol. 3, p. 398.

stumble, the policemen would whip heavily. Moreover, they surrounded them with cries of triumph.

With this humiliating scene, the captives were placed before the tyrant Yaz d. Imam Zayn al-’abid n looked at the tyrant and said, “What if the Messenger of Allah sees us in such a manner? What will be his impression?”

These words affected everybody, including the tyrant himself, and thus the attendants wept. As he turned his face towards the captive harem of the Prophet’s family, Yaz d said, “Woe to son of Marjnah! If you related to him in any tie, he would not do this to you.”

This is completely untrue, because son of Marjnah would not have done anything unless he had followed the orders and instructions of Yaz d the tyrant.

He then turned his face towards Imam Zayn al-’abid n and said, “Well, ‘Al  ibn al-’usayn! Because your father disregarded my kinship with him, ignored my right, and attempted to seize my authority, Allah did this to him.”

The Imam’s answer to this false claim was a statement from the Holy Qur’ n—the words of Almighty Allah:

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“No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely, that is easy to Allah. So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster.” (57:22-3)

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This answer enraged Yazid who tried to find a suitable reply and, hence, he recited another Quranic Verse:

وَمَا كُنَّا بِمُعْجِزِينَ لَكَ يٰٓأَيُّهَا الْمَلَأُوۡنَا
اَلْبۡطۡنَ اَلۡبۡسَاطِ اَلۡمُتۡكِنِ اَلۡمُتۡكِنِ
اَلۡمُتۡكِنِ اَلۡمُتۡكِنِ اَلۡمُتۡكِنِ اَلۡمُتۡكِنِ
اَلۡمُتۡكِنِ اَلۡمُتۡكِنِ اَلۡمُتۡكِنِ اَلۡمُتۡكِنِ

“And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).”

Imam Zayn al-ʿabidīn, the most knowledgeable of the Holy Qurʾān, said, “This Verse concerns only those who wrong others, and does not concern those whom are wronged.”¹

lady Zaynab’s SECOND address

When he recollected these bitter days of his father and grandfather who led campaigns against al-ʿusayn’s grandfather and the failure that chased them even in their own homes, Yazid showed his great rejoicing at the current situation as the family of the Prophet were captives between his hands and the heads of the Prophet’s grandsons were thrown before him. He then quoted poetic verses said during the Battle of Uḥud, with suitable changes, saying:

*I wish my forefathers at Badr² had witnessed
How the Khazraj³ are by the thorns annoyed,
They would have been very much delighted,
Then they’d have said, “May your hands, O Yazid,
never be paralyzed
We have killed the masters of their chiefs
And equated it with Badr, and it has been so, indeed
The Hashemites played with the dominion so indeed,*

¹ See Shaykh al-Mufīd, *al-Irshād*, p. 276.

² This is an indication to the Battle of Badr during which the relatives of Yazid were killed at the hands of al-Husayn’s father and relatives.

³ The Khazraj is the tribe who supported the Prophet and his partisans.

وَكَيْفَ تَرْتَجِي مُرَاقِبَةً مِّنْ لَفْظٍ فُوهَ أَكْبَادِ الْأَزْكَيَاءِ،
وَنَبْتِ لَحْمِهِ مِنْ دِمَائِ الشُّهَدَاءِ؟ وَكَيْفَ لَا يَسْتَبْطِئُ
فِي بُغْضِنَا أَهْلَ الْبَيْتِ مَن نَظَرَ إِلَيْنَا بِالشَّنْفِ وَالسَّانِ
وَالْإِحْنِ وَالْأَضْغَانَ؟ ثُمَّ تَقُولُ غَيْرَ مَتَائِمٍ وَلَا
مُسْتَعْظِمٍ:

لَأَهْلُوا وَاسْتَهْلُوا فَرَحًا ثُمَّ قَالُوا يَا يَزِيدُ لَا

تُشَلُّ

مُتَّحِيًّا عَلَى ثَنَابِ أَبِي عَبْدِ اللَّهِ، عَلَيْهِ السَّلَامُ، سَيِّدِ شَبَابِ
أَهْلِ الْجَنَّةِ تَنَكُّهَا بِمُخَصَّرَتِكَ؟ وَكَيْفَ لَا تَقُولُ ذَلِكَ
وَقَدْ نَكَاتَ الْفَرْحَةَ وَاسْتَأْصَلْتَ الشَّاقَةَ بِرِاقَتِكَ دِمَاءَ
ذُرِّيَةِ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَنَجُومِ
الْأَرْضِ مِنْ آلِ عَبْدِ الْمُطَّلِبِ، وَتَهْتِفُ بِأَشْيَاخِكَ،
وَزَعَمْتَ أَنَّكَ تَنَادِيهِمْ. فَلْتَرِدْنَ وَشِيكًا مَوْرِدَهُمْ وَلْتُودِنِ
أَنَّكَ شَلِّتَ وَبَكِمْتَ وَلَمْ تُكُنْ قُلْتَ مَا قُلْتَ وَفَعَلْتَ مَا
فَعَلْتَ.

But what can be expected from one descended from those whose mouths chewed the livers of the purified ones¹ and whose flesh grows out of the blood of the martyrs? How can it be expected that one who looks at us with grudge and animosity, with hatred and malice, would not hate us— the Ahl al-Bayt? Besides, you, without feeling any guilt or weighing heavily what you say, recite saying,

*They would have been very much delighted,
Then they'd have said, "May your hands, O Yazid,
never be paralyzed*

¹ This is an indication to the famous incident that occurred immediately after the Battle of Uḏud, when Hind, grandmother of Yazid, tried to eat the liver of the martyr °amzah ibn Abd-al-Muttalib.

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‘Released ones’—Party of Shaitan. Such hands are dripping with our blood; such mouths are feeding on our flesh, while those sacred and pure corpses are offered as food to the wild beasts of the desert and are dirtied by the brutes. If you regard us as your booty, you shall soon ding us as your opponents—that will be when you find nothing but what your hands had committed, “And your Lord never treats His servants unjustly.(41:46)” To Allah is my complaint, and upon Him do I rely.

فَكَيْدٌ كَيْدِكَ وَاسِعٌ سَعِيكَ وَتَأْصِيبُ جَهْدِكَ! قَوْلَ اللَّهِ لَا
تَمُحُونَ ذِكْرَنَا وَلَا تَمِيتُ وَحِينًا وَلَا تُدْرِكُ أَمَدَنَا وَلَا
تُرْخِصُ عُنُقَ عَارَهَا. وَهَلْ رَأَيْكَ إِلَّا قَنْدٌ وَأَيَّامَكَ إِلَّا
عَدْدٌ وَجَمْعَكَ إِلَّا بَدْدٌ يَوْمَ يَنَادِي الْمُنَادِي: ﴿

قَالَ الْحَمْدُ

لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي خَتَمَ لِأَوْلِيَانَا بِالسَّعَادَةِ وَالْمَغْفِرَةِ
وَلَاخِرِنَا بِالشَّهَادَةِ وَالرَّحْمَةِ، وَنَسْأَلُ اللَّهَ أَنْ يَكْمِلَ لَهُمُ
الثَّوَابَ وَيُوجِبَ لَهُمُ الْمَزِيدَ وَبِحُسْنِ عَلَيْنَا الْخِلَافَةَ؛ إِنَّهُ
رَحِيمٌ وَدُودٌ، وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ .

So scheme whatever you wish to scheme, and carry out your plots, and intensify your efforts, for, by Allah, you shall never be able to obliterate our mention, nor will you ever be able to kill the revelation (that was revealed to us), nor will you ever exalt to our position, nor will your shame ever be washed away. Your view shall be proven futile, your days limited in number, and your wealth wasted on the Day when the caller calls out, “The curse of Allah be upon the oppressors.(11:18)” All praise is due to Allah, Lord of the Worlds, Who sealed the life of our early ones with happiness and forgiveness, and that of our last ones with martyrdom and mercy. We plead to Allah to complete His rewards for them, grant them an

increase, and recompense us pleasingly; He is the most Merciful, the most Compassionate. Allah suffices us, and He is the best Guardian.

WORDS ABOUT THE ADDRESS

This address has been a completion of Imam al-°usayn's uprising and one of the most marvelous revolutionary speeches in Islam. By such sweeping words, Lady Zaynab smashed the despotism of Yazçd and inflicted disgrace and dishonor on him and on those who caused him to reach such a position. About this address, Shaykh Mułammad °usayn K;shif al-Ghi§§i' says:

“Can the brush of the best painter or the pen of the most eloquent writer depict the reality of Yazçd's arrogance, pride, and elation for having the world submissive to him and tasting the pleasure of conquest in a way better and more effective than that depicted by the words of Lady Zaynab in this speech? And can anybody refute all the claims of an opponent in such a way full of expressiveness, substantiation, and even reproach and censure? Moreover, Lady Zaynab, as if all her words of reprimand were not enough, proved before the tyrant and the attendants the inescapable abject result of the wrong and the pleasant end result of the right. Using a courageous, brave language, she showed Yazçd his lowly, mean, ugly, and shameful reality”¹

Dr. Tawfçq al-Fukayki says:

“Join me to contemplate on this far-reaching speech that contained all arts of rhetoric, styles of oratory, manifestations of expressiveness, significances of enthusiasm, power of allegation, and authority of defense of freedom and belief, in such a forthright way that was sharper than swords. For Yazçd, to jump on adders' fangs or to be targeted by pointed spears was easier than hearing these words that slapped his unashamed face in his own house and in the middle of the capital of his illegal, despotic

¹ Muhammad Husayn K;shif al-Ghita', *al-Siyasah al-Husayniyyah*, 30

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state. Throughout ages, this historical, sweeping speech has been spreading the unparalleled intrepidities, the unwonted courage, and the high ideals of Lady Zaynab. It is finally a never-ending literature that screams in the faces of the tyrants throughout generations.”¹

CONTENTS OF THE ADDRESS

The great speech of Lady Zaynab has been an extension of the uprising of Karbalj’ and a good representation of its values and goals. Let us now refer to some goals that the speech achieved:

- 1) Lady Zaynab referred to the false elation of Yaz d who thought of himself as victorious in that encounter. She uncovered the truth that his military superiority was transient and that Almighty Allah let the unbelievers enjoy bliss in this world so that their sins will increase and, thus, they will have a painful chastisement on the Day of Resurrection.
- 2) She reproached Yaz d for taking the harem of the Prophet's Household as captives. While it was the Holy Prophet (s) who freed Yaz d and his unbelieving family on the Conquest of Mecca while they were captives of the Islamic armies. Instead of thanking the Prophet (s) who saved him from slavery, Yaz d rewarded his family very badly.
- 3) She referred to the hereditary, educational, and psychological motives beyond Yaz d's slaying the Prophet's family. She referred, as an instance, to his grandmother, Hind, who chewed the liver of  amzah out of her limitless malice against the Prophet and the Hashemites. She also referred to Yaz d's grandfather Ab  Sufy n who was the leading enemy of Islam and who led campaigns against the Prophet and his Divine Mission. Not forgetting Yaz d's father, Lady Zaynab

¹ Biqir Sharif al-Qarashi, *Hayat al-Imam al-Husayn*, 3:381.

referred to Mu'jwiyah who slain innocent Muslims and violated all what Allah has deemed respected.

- 4) She disapproved of Yaz d's citing poetic verses in which he wished his forefathers whom were killed at the hands of Imam  Al , as well as Muslim warriors, during their conflicts against the Holy Prophet to be witnessing him so that they would take revenge upon the Holy Prophet. She also asserted to Yaz d courageously that he would certainly face the same fate of those cursed forefathers.
- 5) She shed lights on an important point; the tyrant, by slaying Imam al- usayn and his pure family members and companions, has in fact slain himself, none else. The souls of the martyrs are pure, alive, abiding, and covered by auras of glory. Disgrace and loss would be Yaz d's only.
- 6) She mentioned those who paved the way to Yaz d to hold such a position with words of scolding as she added them to Yaz d. This point should be studied carefully.
- 7) She referred to her high standing and unreachable honor as another way of making little of the tyrant. Despite all the misfortunes that inflicted on her and weakened her, she showed her power and scolded the tyrant so harshly that he could not find any answer.
- 8) She proved that all Yaz d's endeavors to eradicate the immortal good mention of the Ahl al-Bayt would fail, because they represent the right, which will inevitably triumph.

Thus, days have proved that Imam al- usayn and his party were the triumphant, while Yaz d and his party have been always the losers. At any rate, the speech of Lady Zaynab includes tens of lessons not all of which can be contained in this brief study. It is quite enough to say that this speech was one of the deathblows that snapped the Umayyad State.

Having seen the collapse of his pride and arrogance, Yaz d could not find any words to answer except citing a

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poetic verse not related to the subject in any extent. Moreover, the political atmospheres were overclouded against him whose perplexity, owing to the scandalous situation that Lady Zaynab put him in, disabled him to do anything. He once tried to find himself excuses for his crime and, at other times, tried to make a comparison between the Imam and himself.

LADY ZAYNAB AND A SYRIAN MAN

A Syrian man who attended the session of Yaz d looked at Lady F simah daughter of Imam al- usayn in captivity and said to Yaz d, "Give this girl to me to serve me." As she heard this shocking statement, the lady trembled and grabbed hold to her aunt's cloak. Lady Zaynab shouted at the Syrian man, "You, the mean one, have lied. Neither you nor can even your leader (i.e. Yaz d) do this." This statement enraged Yaz d who said, "I could if I would." Lady Zaynab answered, "No, you cannot do it unless you abandon our religion and take another for yourself." As Yaz d realized the big insult that Lady Zaynab targeted at him by these words, he shouted at her, "How dare you say such words in my face? It was your father and your brother who abandoned the religion!"

Indifferent to the tyrant's authority and ability to punish, Lady Zaynab replied him so confidently saying, "Only by the religion of Allah and that of my father and grandfather you and your father were guided, if you are really Muslim." By these words, Lady Zaynab unmasked the tyrant who claimed Imam al- usayn and his family's being apostates. As a result, people of Syria realized that the captives were the Holy Prophet's family about whom many Quranic Verses were revealed from the Almighty Lord, and that Yaz d was no more than a faithless liar. "You have lied, enemy of Allah!" these were the only words that Yaz d could find to answer Lady Zaynab whose answer was, "You are a dominant ruler! You can revile [at anybody] unjustly and you prevail on anyone through your authority."

The tyrant's rage decreased and he had to nod down. Meanwhile, the Syrian man repeated his request, but Yaz d shouted at him, "May Allah inflict upon you a swift death!"

Hence, Lady Zaynab could control her self-power and self-will that she inherited from her forefathers to face the tyrant and to triumph upon him.

An author says:

"Despite her weakness and submission, Lady Zaynab could achieve the first decisive victory over an authoritative and strong tyrant. More than once, she confuted Yaz d and declared before everybody his ignorance and irreligiousness, since it is, according to Islamic laws, not acceptable to regard Muslim women as captives or to be treated as such in wars."¹

Anyhow, the Syrian man's request was seemly the opening of a long articles of criticism and reproach against Yaz d and the beginning of the Syrian people's realization of the situation. It seems that the Syrian was not so dull, especially after he had heard the reply of Lady Zaynab that proved Yaz d's having been excluded from Islam if he would respond to the Syrian man's request. This proves that the man only intended to disgrace Yaz d.

MOANING FOR IMAM AL-°USAYN

Ladies of the Prophet's family then asked the tyrant to give them a house in which they would hold consolation ceremonies for Imam al-°usayn since they were unable to show their grief before the policemen of Yaz d, and if they did, they would be answered by whips and words of insult. In this regard, Imam ʿAl  Zayn al-ʿabid n says, "The policemen's spears would fall down on the head of anyone of us who would shed even a single tear."

Yaz d however had to respond to the Ladies' request and, hence, all of them wore in black and moaned for their Imam and the martyrs for seven days ceaselessly.

¹ See B qir Shar f al-Qarashi's *°ayjt al-Imam al-°asan*; 3:390.

BACK TO MEDINA

Having seen the influential results of the addresses of Imam Zayn al-'abidīn and Lady Zaynab, Yazīd anticipated a rebel or at least a disorder in the capital of his state. He therefore decided to send the Prophet's family away from Damascus to their hometown, Medina. He gathered them in his palace and poured very much money on a silky carpet as blood money for the martyrdom of Imam al-'usayn, his household, and his companions. This situation infuriated the Ladies so terribly that they all spoke. Lady Zaynab said, "You are surely shameless and boastful! You kill my brother and family members, and then you want me to accept money as recompense!" Lady Sukaynah said, "I have never seen such hard-heartedness, and I have never seen an infidel and polytheist more vicious than you are... etc."

Hence, the tyrant, who thought that the Ahl al-Bayt can be submitted by money or any other transient material, failed to subjugate the Prophet's household since he did not believe that the Almighty Allah "only desires to keep away the uncleanness from them and to purify them a (thorough) purifying."

He then ordered al-Nu'mān ibn Bashīr to accompany the Prophet's family to Medina and to take care of them along this journey.¹ He also decided to begin that journey at night so as to evade any expected disorder or revolt.

Abd al-Malik al-Salami, carrying out the orders of 'Umar ibn Sa'd, conveyed the news of Imam al-'usayn's martyrdom to Medina before the captives' arrival in there.² As much as this news delighted the ruler of Medina, it depressed the people who could not control themselves as their cries and weeping covered the whole city. The ruler however ascended the minbar of the Prophet's Masjid and

¹ See Ibn al-Athīr, *al-Tjrikh*, vol. 3, p. 300.

² This report is quoted from Baqir Sharif al-Qarasaḥi's book entitled *al-Sayyidah Zaynab*. Nevertheless, this report may contradict others.

declared his happiness and schadenfreude over the Imam and his party. ‘Abdullāh ibn al-Sa’ib criticized the ruler, saying, “Had Fīṣmah been alive, she would weep for her son.”¹ But the ruler shouted at him and said meaningless words.²

For the martyrdom of their chief, the Hashemites cried, wailed, and held ceremonies on that occasion. ‘Abdullāh ibn Ja’far, Lady Zaynab’s husband, held obsequies attended by groups of people to console him for the misfortune.

Yazīd then sent the head of Imam al-°usayn to Medina so as to spread horror and fear among its people. The ruler of Medina denied this deed, while Marwān ibn al-°akam welcomed and showed his malice against the Prophet and his religion. As he looked in the face of the Imam, he remembered his forefathers who were killed at the hands of the Imam’s father and grandfather. He then turned his eyes towards the Holy Prophet’s tomb and said, “Muḥammad, this is for that day of [the battle of] Badr.”³

During their way to Medina, the captives of the Ahl al-Bayt asked the policemen who accompanied them to take a way leading to Karbalā’, and they did. Once they arrived in there, the ladies received the tomb of Imam al-°usayn with cries and wails. They spent three days there during which their tears did not stop shedding.

As Imam Zayn al-°abidīn feared for the death of his aunt and the other ladies out of their excessive grief, he ordered them to ready themselves for travel to Medina. They left with teary eyes and hoarse voices. Medina was dressed in

¹ Imam ‘Ali (a) narrated that the Holy Prophet (s) once said, “On the Resurrection Day, my daughter Fīṣmah shall come with dresses painted with her son’s blood in her hand. She shall hang to one of the pillars of the (Divine) Throne and say, ‘O the All-just! Judge between my son’s killer and me.’ The Lord then will judge for my daughter. I swear it by the Lord of the Paradise.” See *al-ṭirīṣ al-Sawī fī Manqib(i) ‘alī al-Nabī*, 93.

² See ‘Abd al-Razzaq al-Muqarram, *Maqatal al-Husayn*, 417.

³ See Ibn Abi’l-°adūd’s *Sharḥ(u) Nahj al-Balīghah*; 4:72.

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black because of the death of Lady Ummu Salamah, the Prophet's widow, who died a month after Imam al-°usayn's martyrdom because of her grief for him.¹ When the caravan was a few parasangs near Medina, Imam Zayn al-'abid°n resided there for a while and asked Bishr ibn °idhlim whether he could poetize something so that he would precede the others to Medina and declare, by some poetic verses, the martyrdom of Imam al-°usayn. The man entered the city and stopped near the Prophet's Masjid to declare, in a sad tone, the martyrdom of the Imam.

The publics hurried towards him for more information about the fate of the others. Bishr told them about the captivity of Imam Zayn al-'abid°n and the other Ladies of the Prophet's household. They, crying and weeping, hurried to the suburbs to receive the caravan. As soon as the Prophet's household arrived, people surrounded them with teary eyes, and that day was similar to the day on which the Holy Prophet died.

In the midst of that horrible gathering, Imam Zayn al-'abid°n delivered a speech in which he touched on his father and the misfortunes they had suffered. He, accompanied by his aunt and sisters and surrounded by people, then directed towards the Prophet's Masjid. Lady Zaynab took the jambs of the Masjid's gate and shouted, "O Grandfather! I am conveying to you the news of my brother al-°usayn's martyrdom."²

From that day, Lady Zaynab's one and only deed was weeping for her martyred people and working to continue the endless message of Imam al-°usayn. She used to weep whenever her eyes fell on her nephew, Imam Zayn al-'abid°n, until she became as same as dead body.³

¹ See Sayyid Ibn ±aw£s al-°asani, *al-Lah£f fi Qatl; al-±uf£f*, p. 116

² See 'Abd al-Razzaq al-Muqarram, *Maqatal al-Husayn*, 472.

³ See Mu'jammad ibn Jar°r al-±abari *Tjrc°kh al-Umam wa al-Mul£k*; 6:366, and Ibn al-Ath°r, *al- Tjrc°kh*, vol. 3, p.428

TO THE HEAVEN

The horrible scenes that Lady Zaynab had to witness did not depart her for even a single moment; her eyes were always teary and her words were only wailing for her brother and the martyrs. She used to cry the names of her brothers, sons, and nephews, and then she would be unconscious. This state turned her into a soulless, feeble body waiting for death, which would be the only relief. She was waiting for death so as to complain to her grandfather and parents about what she had seen. Thus, diseases began to attack her and she had to stay in bed for long time suffering agonies of diseases. Even in her last sparks of life, the scenes of Karbalā' and Damascus were present before her eyes. However, death attacked her while her tongue was glorifying the Almighty Lord Who will take revenge upon those who wronged her.

She departed this life on Sunday, the fifteenth of Rajab, 62 AH at the age of fifty-seven.¹

HER BURIAL PLACE

Historians have had various opinions about the burial place of Lady Zaynab; some have defined al-Baqç' in Medina. This opinion is not acceptable, because if she was buried there she would have a special tomb just like the others who were buried there. It is probable that she, like her mother, asked to be buried at night so that none would know about the place of her grave.

A good group of historians have decided that she died in a small village in Damascus and was buried there. They

¹ See al-'Ubaydali, *al-Sayyidah Zaynab wa Akhbār al-Zaynabiyyat*, 9.

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recorded that she immigrated to Syria when Medina had been befallen by a disastrous famine due to which ‘Abdullāh ibn Ja‘far left for Syria.

It seems that the story of this famine is baseless, since most of the historians and narrators have never referred to such an incident during that period. Besides, ‘Abdullāh ibn Ja‘far was so rich that he would not be influenced by such a famine, and that he was too generous to leave his people in such a famine and immigrate to the center of his enemies. At any rate, it is widespread that Lady Zaynab was buried in Damascus and there is now a handsome shrine pilgrimaged by thousands of people every day, seeking the blessings and mercy of Almighty Allah, just like the holy shrine of Imam al-°usayn.

Another good number of historians have recorded that Lady Zaynab was buried in Egypt.¹ For all Egyptians, this is an unquestionable fact, and her handsome shrine there is one of the most significant signs Egypt. About Lady Zaynab’s immigration to Egypt, historians have recorded the following:

In Medina, Lady Zaynab began to rally the publics against the ruling authorities and the unjust Umayyad State. As a result, people of Medina rebelled and formed armed forces to face the ruling authorities. As a reply, Yaz¢d sent a heavy army commanded by the criminal Muslim ibn Aqabah to kill the rebels and civilians so harshly and mercilessly. He even turned them into slaves for Yaz¢d.

¹ This saying is agreed by the following scholars: Ibn ‘Asakir in *al-Tarikh al-Kabir*, Ibn Tawlawān in *al-Risalah al-Zaynabiyyah*, al-Sha‘rani in *Lawaqih al-Anwar*, Muhammad Sabban in *Is‘af al-Raghibin*, al-Shabalnaji in *Nur al-Absar*, al-Shabrawi in *al-Ithaf*, Hasan al-Adawi in *Mashariq al-Anwar*, al-Mannawi in *al-Tabaqat*, Jalaluddin al-Sayuti in *al-Risalah al-Zaynabiyyah*, al-Ajhuri in *Musalsal Ashura*, and many others.

Fearing the activities of Lady Zaynab, the ruler of Medina wrote to Yaz d about her danger. The tyrant wrote back that he should banish her to any country she would choose. First of all, Lady Zaynab refused, but Zaynab daughter of ‘Aq l, her cousin, could convince her to leave for the good of religion. She hence opted for Egypt. In this (final) journey, she was accompanied by her nieces F simah and Sukaynah daughters of Imam al- usayn. They arrived in Egypt on the last days of Dhu’l- ijjah, and were received hospitably by the ruler of Egypt, Maslamah ibn Mukhallad al-An iri who offered Lady Zaynab to reside in his own house in al- amr , and she lived there for eleven months and fifteen days. On Sunday, 15th of Rajab, 62 A.H., Lady Zaynab departed life and was buried in that house. There is now a handsome shrine carrying her name and teaching all generations the meanings of real humanity and defense of freedom and belief.¹

In his book entitled *al-T r kh*, Ibn As kir records:

“Lady Zaynab resided in Egypt where she died and was buried. The lady buried in Damascus is her sister, Zaynab al-Wus i.”

The Egyptians as well as the other Muslims throughout the globe pilgrimage to the holy shrine everyday especially on the occasion of her death. They, including scholars and religious people, crowd around the shrine seeking the Lord’s blessings and mercy through the intercession of Lady Zaynab. Rulers of Egypt, such as Kaf r al-Akhsh d , A’imad ibn  awlawn, and al-  fir-bi-Na rill h also had the honor to visit the holy shrine. With the beginning the month of Rajab, people from everywhere gather around the holy shrine reciting the Holy Book of Allah and other Du’js. some of them, furthermore, reside there to the half of the month.

¹ See *Is’if al-Raghibin* 196, al-Shamrani, *Lawaqih al-Anwar* 23, *al-Ithaf bi Hubb al-Ashraf* 93, and *Masahriq al-Anwar*, 100.

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A many reconstructions and reformations all over history have been made to the holy shrine at the hands of virtuous kings and leaders of Egypt, such as, Fakhruddin Tha'lab al-Ja'fari, 'Alç Pasha al-Wazir (in 956 AH), and Abdul-Ralman Katkhada (in 1174 AH). In 1212 AH, Uthm;n al-Murjdi reconstructed the shrine, but he had to stop when the French occupied the country. In 1326 AH, Ysuf Pasha carried on the reconstructions and dated his words through some poetic verses written on a tablet of marble. Anyhow, the final touches were at the hands of Mu'ammad 'Alç Pasha. In 1276 AH, Sa'çd Pasha reconstructed some faces of the shrine, and in 1294 AH, Khedive Mu'ammad Tawfçq Pasha reconstructed other faces. The operation was completed in 1304 AH.

Every country or place in which Lady Zaynab resided has all right to take pride in this Lady who has been the honor of Islam and all Muslims.

At any rate, Lady Zaynab's place is the heart of each and every fact-finder. She has been too great to be contained by any tomb, and one's deed depends upon his/her intent.

ZIYARAH OF LADY ZAYNAB

In the Name of Allah, Most
Gracious, Most Merciful
Peace be upon you, O
daughter of the leader of the
Prophets.

Peace be upon you, O
daughter of the owner of the
(Heavenly) Pond and the
Standard.

Peace be upon you, O
daughter of him who was
taken to the skies and who
reached the position of the
length of two arrows or even
closer.

Peace be upon you, O
daughter of the Prophet of
right guidance, the master of
(all) human beings, and the
savior of the servants (of
Allah) from being destroyed.

Peace be upon you, O
daughter of the one who has
conformed (himself) to
sublime morality, enjoyed
the broad honor, and owned
the (Heavenly) Signs and the
Wise Remembrance of Allah
(i.e. the Holy Quran).

Peace be upon you, O
daughter of the owner of the
Lofty Position, the Pond
from which people shall

۞۞۞

السَّلَامُ عَلَيْكِ يَا بِنْتَ سَيِّدِ

الأنبياءِ

السَّلَامُ عَلَيْكِ يَا بِنْتَ صَاحِبِ

الْحَوْضِ وَاللَّوَاءِ

السَّلَامُ عَلَيْكِ يَا بِنْتَ مَنْ عُرِّجَ بِهِ

إِلَى السَّمَاءِ وَوَصَلَ إِلَى مَقَامِ قَابِ

قَوْسَيْنِ أَوْ أَدْنَى

السَّلَامُ عَلَيْكِ يَا بِنْتَ نَبِيِّ الْهُدَى

وَسَيِّدِ الْوَرَى وَمُنْقِدِ الْعِبَادِ مِنَ الرَّدَى

السَّلَامُ عَلَيْكِ يَا بِنْتَ صَاحِبِ

الْخُلُقِ الْعَظِيمِ وَالشَّرَفِ الْعَمِيمِ

وَالآيَاتِ وَالذِّكْرِ الْحَكِيمِ

السَّلَامُ عَلَيْكِ يَا بِنْتَ صَاحِبِ

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drink (on the Resurrection Day), and the Standard, which shall be witnessed by everybody.

Peace be upon you, O daughter of the Path of Islam and the one given the qiblah and the Quran, and the example of honesty, right, and benevolence.

Peace and Allah's Mercy and Blessings be upon you, O daughter of the choice of the Prophets, the example of the pious ones, and the well known in both the earth and the heavens.

Peace and Allah's Mercy and Blessings be upon you, O daughter of the best of Allah's creation, the master of His creatures, the foremost created individual before the existence of (Allah's) earth and heavens, the last of the existent ones (who shall endure) after the extinction of this world and its beings, and the one whose soul is a copy of the Divinity and whose heart is the treasury of the Eternal, Subsistent God.

Peace and Allah's Mercy and Blessings be upon you, O daughter of the one who is shaded by clouds, is the master of the Two Worlds, is the chief of the two beings

المِقَامِ المَحْمُودِ وَالْحَوْضِ المَوْرُودِ وَاللَّوَاءِ
المِشْهُودِ

السَّلَامُ عَلَيْكَ يَا بِنْتَ مَنْهَجِ دِينِ
الإِسْلَامِ وَصَاحِبِ القِبْلَةِ وَالثُّرَيَّانِ
وَعَلِمِ الصِّدْقِ وَالْحَقِّ وَالْإِحْسَانِ
السَّلَامُ عَلَيْكَ يَا بِنْتَ صَفْوَةِ
الْأَنْبِيَاءِ وَعَلِمِ الْأَتْقِيَاءِ وَمَشْهُورِ
الدُّكْرِ فِي الْأَرْضِ وَالسَّمَاءِ، وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ

السَّلَامُ عَلَيْكَ يَا بِنْتَ خَيْرِ خَلْقِ
اللَّهِ وَسَيِّدِ خَلْقِهِ وَأَوَّلِ العَدَدِ قَبْلَ
إِجْزَاءِ أَرْضِهِ وَسَمَاوَاتِهِ وَآخِرِ الْأَبَدِ بَعْدَ
فَنَاءِ الدُّنْيَا وَأَهْلِهَا الَّذِي رُوْحُهُ
نُسْخَةُ اللَّاهُوتِ وَصُورَتُهُ نُسْخَةُ
المَلِكِ وَالْمَلِكُوتِ وَقَلْبُهُ خِزَانَةُ الحَيِّ
الَّذِي لَا يَمُوتُ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

السَّلَامُ عَلَيْكَ يَا بِنْتَ المِظَلِّ
بِالعَمَامِ سَيِّدِ الكَوْنَيْنِ وَمَوْلَى الثَّقَلَيْنِ
وَشَفِيعِ الْأُمَّةِ يَوْمَ الحِشْرِ وَرَحْمَةُ اللَّهِ

(i.e. man and jinn), and is the Intercessor of the ummah on the Resurrection Day.

وَبَرَكَاتُهُ

Peace be upon you, O daughter of the master of the Prophets' successors.

السَّلَامُ عَلَيْكِ يَا بِنْتَ سَيِّدِ
الأَوْصِيَاءِ

Peace be upon you, O daughter of the leader of the God-fearing ones.

السَّلَامُ عَلَيْكِ يَا بِنْتَ إِمَامِ
الْأَتْقِيَاءِ

Peace be upon you, O daughter of the shelter of the saints.

السَّلَامُ عَلَيْكِ يَا بِنْتَ رُكْنِ
الأَوْلِيَاءِ

Peace be upon you, O daughter of the support of the choice ones.

السَّلَامُ عَلَيْكِ يَا بِنْتَ عِمَادِ
الأَصْفِيَاءِ

Peace be upon you, O daughter of the leader of the Religion.

السَّلَامُ عَلَيْكِ يَا بِنْتَ يَعْسُوبِ
الدِّينِ

Peace be upon you, O daughter of the commander of the faithful ones.

السَّلَامُ عَلَيْكِ يَا بِنْتَ أَمِيرِ
المُؤْمِنِينَ

Peace be upon you, O daughter of the chief of the Prophets' successors.

السَّلَامُ عَلَيْكِ يَا بِنْتَ سَيِّدِ
الْوَصِيِّينَ

Peace be upon you, O daughter of the leader of the pious ones.

السَّلَامُ عَلَيْكِ يَا بِنْتَ قَائِدِ الْبِرَّةِ

Peace be upon you, O daughter of the preventer of the infidels and the wantons.

السَّلَامُ عَلَيْكِ يَا بِنْتَ قَامِعِ
الكُفْرَةِ وَالْفَحْرَةِ

Peace be upon you, O daughter of the inheritor of the Prophets.

السَّلَامُ عَلَيْكِ يَا بِنْتَ وَارِثِ

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Peace be upon you, O
daughter of the successor of
the Apostles' chief.

Peace be upon you, O
daughter of brightness of the
Religion.

Peace be upon you, O
daughter of the Great News
(as it is certainly proved).

Peace and Allah's Mercy
and Blessings be upon you,
O daughter of the one to
whom the mission of settling
accounts with people (on the
Resurrection Day) is given,
between whose hands the
Heavenly Pond (of al-
Kawthar) is put, and whom
is intended by the
(Prophet's) Statement of the
Ghadir Day.

Peace be upon you, O
daughter of the lady whose
she-camel was driven by
(Archangel) Gabriel, and
whose misfortune (of Imam
al-Husayn's being slain in
Karbala) was shared by
(Archangel) Israfil, and due
to whose anger the All-
exalted Lord was angry, and
for whose misfortune of
Karbala, (the Prophets)
Abraham the Friend of
Allah, Noah, and Moses the

النَّبِيِّنَّ

السَّلَامُ عَلَيْكِ يَا بِنْتَ خَلِيفَةِ

سَيِّدِ الْمُرْسَلِينَ

السَّلَامُ عَلَيْكِ يَا بِنْتَ ضِيَاءِ

الدِّينِ

السَّلَامُ عَلَيْكِ يَا بِنْتَ النَّبَأِ

الْعَظِيمِ عَلَى الْيَقِينِ

السَّلَامُ عَلَيْكِ يَا بِنْتَ مَنْ

حَسَابُ النَّاسِ عَلَيْهِ وَالْكَوْثُرُ بَيْنَ

يَدَيْهِ وَالنَّصُّ يَوْمَ الْعَدِيرِ عَلَيْهِ، وَرَحْمَةُ

اللَّهِ وَبَرَكَاتُهُ

السَّلَامُ عَلَيْكِ يَا بِنْتَ مَنْ قَادَ

زِمَامَ نَاقَتِهَا جِبْرَائِيلُ وَشَارَكَهَا فِي

مُصَابِحِهَا إِسْرَافِيلُ، وَعَظَبَ بِسَبِّهَا

الرَّبُّ الْجَلِيلُ، وَبَكَى لِمُصَابِحِهَا إِبْرَاهِيمُ

الْحَلِيلُ وَنُوحٌ وَمُوسَى الْكَلِيمُ فِي

كَرْبَلَاءَ

Spoken by Allah wept.

Peace be upon you, O
daughter of the shining full
moons.

السَّلَامُ عَلَيْكِ يَا بِنْتَ الْبُدُورِ
السَّوَاطِعِ

Peace and Allah's Mercy
and Blessings be upon you,
O daughter of the brilliant
suns.

السَّلَامُ عَلَيْكِ يَا بِنْتَ الشُّمُوسِ
الطَّوَالِعِ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you, O
daughter of Well Zamzam
and Safa (of the landmarks
of Mecca)

السَّلَامُ عَلَيْكِ يَا بِنْتَ زَمْزَمَ
وَالصَّفَا

Peace be upon you, O
daughter of Mecca and Mina
—a height in Mecca—.

السَّلَامُ عَلَيْكِ يَا بِنْتَ مَكَّةَ وَمِنَى

Peace be upon you, O
daughter of him whom was
carried by Buraq to the
heavens.

السَّلَامُ عَلَيْكِ يَا بِنْتَ مَنْ حُمِلَ
عَلَى الْبُرَاقِ فِي الْهَوَاءِ

Peace be upon you, O
daughter of him who carried
the zakat (almsgiving) by the
margins of his dress to give
it to the paupers.

السَّلَامُ عَلَيْكِ يَا بِنْتَ مَنْ حَمَلَ
الزَّكَاةَ بِأَطْرَافِ الرِّدَاءِ وَبَدَّلَهُ عَلَى
الْفُقَرَاءِ

Peace be upon you, O
daughter of him whom was
taken by night from the
Inviolable Masjid to the
Farthest Masjid.

السَّلَامُ عَلَيْكِ يَا بِنْتَ مَنْ أُسْرِيَ
بِهِ مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ
الْأَقْصَى

Peace be upon you, O
daughter of him who fought
with two swords.

السَّلَامُ عَلَيْكِ يَا بِنْتَ مَنْ ضَرَبَ
بِالسَّيْفَيْنِ

Peace be upon you, O
daughter of him who offered
prayers to the two qiblas.

السَّلَامُ عَلَيْكِ يَا بِنْتَ مَنْ صَلَّى
الْقِبْلَتَيْنِ

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Peace be upon you, O
daughter of Muhammad al-
Mustafa (the Selected by
God)

السَّلَامُ عَلَيْكِ يَا بِنْتَ مُحَمَّدٍ
المِصْطَفَى

Peace be upon you, O
daughter of Ali al-Murtada
(the Pleased one)

السَّلَامُ عَلَيْكِ يَا بِنْتَ عَلِيٍّ
المُرْتَضَى

Peace be upon you, O
daughter of Fatimah al-
Zahraa (the Resplendent).

السَّلَامُ عَلَيْكِ يَا بِنْتَ فَاطِمَةَ
الرَّهْرَاءِ

Peace be upon you, O
daughter of Khadijah al-
Kubra (the Grand)

السَّلَامُ عَلَيْكِ يَا بِنْتَ خَدِيجَةَ
الكُبْرَى

Peace be upon you and
upon your grandfather,
Muhammad al-Mukhtar (the
Chosen.)

السَّلَامُ عَلَيْكِ وَعَلَى جَدِّكَ مُحَمَّدٍ
المُخْتَارِ

Peace be upon you and
upon your father, Haydar al-
Karrar (the Attacking.)

السَّلَامُ عَلَيْكِ وَعَلَى أَبِيكَ حَيْدَرَ
الكَرَّارِ

Peace be upon you and
upon the pure, choice
masters who are the
Arguments of Allah on
lands, the chiefs of the earth
and the heavens, and love for
whom is a prescription that
is incumbent upon all
creatures.

السَّلَامُ عَلَيْكِ وَعَلَى السَّادَاتِ
الأَطْهَارِ الأَخْيَارِ، وَهُمْ حُجَجُ اللَّهِ
عَلَى الأَقْطَارِ وَسَادَاتُ الأَرْضِ
وَالسَّمَاءِ الَّذِينَ حُبُّهُمْ فَرَضٌ عَلَى
أَعْنَاقِ كُلِّ الخَلَائِقِ

Peace be upon you, O
daughter of the glorified,
holy servant of Allah.

السَّلَامُ عَلَيْكِ يَا بِنْتَ وَلِيِّ اللَّهِ
المُعْظَمِ

Peace be upon you, O aunt
of dignified, holy servant of

السَّلَامُ عَلَيْكِ يَا عَمَّةَ وَلِيِّ اللَّهِ

Allah.

Peace and Allah's Mercy and Blessings be upon you, O mother of misfortunes; Zaynab.

Peace be upon you—the virtuous, rightly guided one!

Peace be upon you—the perfect, knowledgeable good-doer.

Peace be upon you—the noble gentlewoman.

Peace be upon you—the pious, infallible one.

Peace be upon you—who showed her love for al-Husayn; the wronged, in many situations and had to suffer awful heartbreaking misfortunes.

Peace be upon you—who guarded the Imam on the Day of Ashura when he was killed, and sacrificed her soul for the salvation of Zayn al-Abidin at the gathering of the most wretched one (i.e. Ubaydullah ibn Ziyad), and addressed a speech, just like (Imam) Ali's, in the streets of Kufa despite the presence of her enemies.

المَكْرَم

السَّلَامُ عَلَيْكِ يَا أُمَّ الْمِصَابِ يَا زَيْنَبُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

السَّلَامُ عَلَيْكِ أَيُّهَا الْفَاضِلَةُ الرَّشِيدَةُ

السَّلَامُ عَلَيْكِ أَيُّهَا الْكَامِلَةُ الْعَامِلَةُ الْعَامِلَةُ

السَّلَامُ عَلَيْكِ أَيُّهَا الْكَرِيمَةُ النَّبِيلَةُ

السَّلَامُ عَلَيْكِ أَيُّهَا التَّقِيَّةُ النَّقِيَّةُ

السَّلَامُ عَلَيْكِ يَا مَنْ ظَهَرَتْ

مَحَبَّتُهَا لِلْحُسَيْنِ الْمَظْلُومِ فِي مَوَارِدِ

عَدِيدَةٍ وَتَحْمَلُ الْمِصَابَ الْمُحْرِقَةَ

لِلْقُلُوبِ مَعَ تَحْمُلَاتِ شَدِيدَةٍ

السَّلَامُ عَلَيْكِ يَا مَنْ حَفِظَتْ

الْإِمَامَ فِي يَوْمِ عَاشُورَاءَ فِي الْقَتْلِ

وَبَذَلَتْ نَفْسَهَا فِي نَجَاةِ زَيْنِ الْعَابِدِينَ

فِي مَجْلِسِ أَشَقَى الْأَشْقِيَاءِ وَنَطَقَتْ

كَنْطُقِ عَلِيِّ عَلَيْهِ السَّلَامُ فِي سِكَكِ

الْكُوفَةِ وَحَوْلَهَا كَثِيرٌ مِنَ الْأَعْدَاءِ

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Peace be upon you—who thrust her forehead with the front part of the howdah, when she saw the severed head of the Chief of Martyrs (i.e. Imam al-Husayn), and caused blood to flow from beneath her veil and from the howdah in the view of the enemies.

Peace be upon you, O the representative of the Infallible Imam.

Peace and Allah's Mercy and Blessings be upon you, O you who were tested through patience against misfortunes, like that of al-Husayn the oppressed.

Peace be upon you who are far away from you home.

Peace be upon you who were wandered as captive in cities.

Peace be upon you when you were bewildered in that ruined place in Syria.

Peace be upon you when you were bewildered as you stood by the (severed) body of the Chief of Martyrs and called at your grandfather; the Messenger of Allah, may Allah bless him and his family, saying, "Oh, Muhammad! May the angels

السَّلَامُ عَلَيْكَ يَا مَنْ نَطَحَتْ
جَبِينَهَا بِمُقَدِّمِ الْمُحْمَلِ إِذْ رَأَتْ رَأْسَ
سَيِّدِ الشُّهَدَاءِ وَيُخْرِجُ الدَّمَ مِنْ تَحْتِ
قِنَاعِهَا وَمِنْ مُحْمَلِهَا بَحَيْثُ يَرَى مَنْ
حَوْلَهَا مِنَ الْأَعْدَاءِ

السَّلَامُ عَلَيْكَ يَا تَالِيَةَ الْمُعْصُومِ

السَّلَامُ عَلَيْكَ يَا مُمًّا تَحَنُّهُ فِي
تَحْمَلِ الْمِصَائِبِ كَالْحُسَيْنِ الْمِظْلُومِ،
وَرَحْمَةً اللَّهِ وَبَرَكَاتُهُ

السَّلَامُ عَلَيْكَ أَيُّهَا الْبَعِيدَةُ عَنِ
الْأَوْطَانِ

السَّلَامُ عَلَيْكَ أَيُّهَا الْأَسِيرَةُ فِي
الْبُلْدَانِ

السَّلَامُ عَلَيْكَ أَيُّهَا الْمَتَحَيَّرَةُ فِي
خَرَابَةِ الشَّامِ

السَّلَامُ عَلَيْكَ أَيُّهَا الْمَتَحَيَّرَةُ فِي
وُقُوفِكَ عَلَى جَسَدِ سَيِّدِ الشُّهَدَاءِ
وَخَاطَبَتِ جَدِّكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ بِهَذَا النَّدَاءِ: "صَلِّ عَلَى عَائِلَتِكَ

in the Heavens bless you!
This is Husayn under the
open sky! His turban and his
clothes are stripped! His
limbs are severed! And your
daughters are taken captives!
Complaining (about this) is
only to Allah."

You also said, "O
Muhammad! This is Husayn!
Winds are blowing his body!
His head is cutt off from the
back! He is being killed by
bastards! Oh, for my grief
for you, Abu Abdullah!

Peace be upon you whose
heart cried out for al-
Husayn; the oppressed, the
stripped, and the thrown on
dust, and you said in a sad
tone, "May my father be
sacrificed for the one for
whom I may sacrifice my
soul! Oh, for him who was
depressed until he passed
away! Oh, for him who had
been thirsty until he departed
life! Oh, for him whose
beard is dropping blood!"

Peace be upon her who
wept for the (severed) body
of her brother among the
killed ones so painfully that
every one—whether friend
or even enemy, wept for her
and, moreover, people, as it
is proved by authenticated
narrations, saw even horses
shed tears, which flew on

مَلَائِكَةُ السَّمَاءِ! هَذَا حُسَيْنٌ بِالْعَرَاءِ
مَسْنُوبُ الْعِمَامَةِ وَالرِّدَاءِ، مُقَطَّعُ
الأَعْضَاءِ، وَبَنَاتُكَ سَبَايَا! وَإِلَى اللَّهِ
الْمِشْتَكَى."

وَقَالَتْ: "يَا مُحَمَّدُ! هَذَا حُسَيْنٌ
تَسْفِي عَلَيْهِ رِيحُ الصَّبَا، بَجْدُودَ الرَّأْسِ
مِنَ الْقَفَا، قَتِيلَ أَوْلَادِ الْبِغَا. وَاحْزَنَاهُ
عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ."

السَّلَامُ عَلَيْكَ يَا مَنْ تَهَيَّجَ قَلْبُهَا
لِلْحُسَيْنِ الْمَظْلُومِ الْعَرِيَانِ الْمَطْرُوحِ
عَلَى الثَّرَى وَقَالَتْ بِصَوْتٍ حَزِينٍ:
"بِأَبِي مَنْ نَفْسِي لَهُ الْفِدَاءُ، بِأَبِي
الْمَهْمُومِ حَتَّى قَضَى، بِأَبِي مَنْ شَيْبَتُهُ
تَقَطَّرُ بِالْدمَاءِ."

السَّلَامُ عَلَى مَنْ بَكَتْ عَلَى
جَسَدِ أَحِبِّهَا بَيْنَ الْقَتْلَى حَتَّى بَكَى
لِبُكَائِهَا كُلُّ صَدِيقٍ وَعَدُوٍّ، وَرَأَى
النَّاسَ دُمُوعَ الْحَيْلِ تَنْحَدِرُ عَلَى
حَوَافِرِهَا عَلَى التَّحْقِيقِ

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their legs.

Peace be upon her who took the responsibility of gathering and guarding the daughters of the Messenger of Allah and the children of al-Husayn on the afternoon of the day of Ashura, and she stirred up the situation when the two oppressed, strange children were martyred.

Peace be upon her whose eyes did not sleep so as to guard the family of the Messenger of Allah at Taff of Nineveh, and was taken as captive as she was humiliated at the hands of her enemies.

Peace be upon her who had to ride a saddleless camel and then called on her brother Abu'l-Fadhl (al-Abbas), saying, "O brother! O Abu'l-Fadhl! It was you who helped me ride on a camel when I left Medina."

Peace be upon her who addressed a remarkably expressive speech at the center of Kufa that she made all voices keep silent (to listen to her with astonishment)

Peace be upon her who said clear-cut arguments in the gathering of

السَّلَامُ عَلَى مَنْ تَكْفَلَتْ وَجَمَعَتْ
فِي عَصْرِ عَاشُورَاءَ بَنَاتِ رَسُولِ اللَّهِ
وَأَطْفَالَ الْحُسَيْنِ وَقَامَتْ لَهَا الْقِيَامَةُ
فِي شَهَادَةِ الطُّغْلَيْنِ الْعَرَبِيِّينَ
الْمُظْلُومِينَ

السَّلَامُ عَلَى مَنْ لَمْ تَنَمْ عَيْنُهَا
لَأَجْلِ حِرَاسَةِ آلِ رَسُولِ اللَّهِ فِي طَفِ
نَيْنَوَى وَصَارَتْ أَسِيرَةً ذَلِيلَةً بِيَدِ
الْأَعْدَاءِ

السَّلَامُ عَلَى مَنْ رَكَبَتْ بَعِيرًا بَعِيرًا
وِطَاءً وَنَادَتْ أَخَاهَا أَبَا الْفَضْلِ بِهَذَا
النِّدَاءِ: "أَخِي أَبَا الْفَضْلِ، أَنْتَ
الَّذِي أَرْكَبْتَنِي إِذْ أَرَدْتُ الْخُرُوجَ مِنَ
الْمَدِينَةِ"

السَّلَامُ عَلَى مَنْ خَطَبَتْ فِي
مَيْدَانِ الْكُوفَةِ بِخُطْبَةٍ نَافِعَةٍ حَتَّى
سَكَنَتْ الْأَصْوَاتُ مِنْ كُلِّ نَاحِيَةٍ

السَّلَامُ عَلَى مَنْ احْتَجَّتْ فِي

(Ubaydullah) Ibn Ziyad who said to her, "How did you see that which Allah had done to your brother?" Answering him, she said with honest evidences, "I saw nothing but good!"

Peace be upon you who had to be imprisoned by the enemies under an open sky, and had to see people of Syria celebrate (the martyrdom of her brother) with pleasure, joy, and raised flags.

Peace be upon her who was tied with a rope on the arm and the neck of Imam Zayn al-Abidin, and she, along with sixteen persons from the family of the Messenger of Allah, was forced to enter (the session of Yazid) while they were enchained with iron fetters. Meanwhile, Ali ibn al-Husayn (Imam Zayn al-Abidin) said to Yazid, "What if the Messenger of Allah sees us in such a manner? What will be his impression?"

Then, Lady Zaynab; mother of misfortunes, said to Yazid after he had

بَجَلَسِ ابْنِ زِيَادٍ بِاحْتِجَاجَاتٍ
وَاضِحَةٍ وَقَالَتْ فِي جَوَابِهِ بَيِّنَاتٍ
صَادِقَةٍ، إِذْ قَالَ ابْنُ زِيَادٍ لِرَيْبِنَبْ
سَلَامُ اللَّهِ عَلَيْهَا: "كَيْفَ رَأَيْتِ صُنْعَ
اللَّهِ بِأَخِيكَ الْحُسَيْنِ؟" قَالَتْ: "مَا
رَأَيْتُ إِلَّا جَمِيلًا."

السَّلَامُ عَلَيْكَ يَا أَسِيرَةً بِأَيْدِي
الْأَعْدَاءِ فِي الْفَلَوَاتِ وَرَأَيْتِ أَهْلَ
الشَّامِ فِي حَالَةِ الْعَيْشِ وَالسُّرُورِ وَنَشْرِ
الرَّايَاتِ

السَّلَامُ عَلَى مَنْ شُدَّ الْحَبْلُ عَلَى
عَضُدِهَا وَعُنُقِ الْإِمَامِ زَيْنِ الْعَابِدِينَ
وَأَدْخَلُوهَا مَعَ سِتَّةِ عَشَرَ نَفَرًا مِنْ آلِ
رَسُولِ اللَّهِ وَهُمْ كَالْأَسْرَاءِ مُقَرَّنِينَ
بِالْحَدِيدِ مَظْلُومِينَ، وَقَالَ عَلِيُّ بْنُ
الْحُسَيْنِ عَلَيْهِ السَّلَامُ لِيَزِيدَ: "يَا يَزِيدُ
مَا ظَنُّكَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وآلِهِ لَوْ رَأَانَا عَلَى هَذِهِ الْحَالَةِ؟"

ثُمَّ قَالَتْ أُمُّ الْمِصَائِبِ زَيْنَبُ لَهْ:
"قَاتِلًا لَأَهْلُوهَا وَاسْتَهْلُوهَا فَرِحًا ثُمَّ قَالُوا"

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poetized, "(Had my forefather whom were killed at the Battle of Badr witnessed this,) they would have been very much delighted. then they'd have said, "May your hands, O Yazid, never be paralyzed

How dare you hit the lips of Abu 'Abdullah (a), the Master of the Youths of Paradise?"

She then said, "Although calamities have forced me to speak to you, I see you trivial in my eyes and find your verbal attacks great and I regard your rebuke too much to bear, but the eyes are tearful, and the chests are filled with depression. What is even stranger is that the honored Party of Allah is being killed by the Party of the 'Released ones'—Party of Shaitan.

If you regard us as your booty, you shall soon find us as your opponents—that will be when you find nothing but what your hands had committed, "And your Lord never treats His servants unjustly.(41:46)" To Allah is my complaint, and upon Him do I rely.

So scheme whatever you wish to scheme, and carry out your plots, and intensify your efforts, for, by Allah,

يَا يَزِيدُ لَا تُشَلِّ، مُنْتَحِيًّا عَلَيَّ نُنَايَا
أَبِي عَبْدِ اللَّهِ، عَلَيْهِ السَّلَامُ، سَيِّدِ
شَبَابِ أَهْلِ الْجَنَّةِ تَنَكُّثُهَا
بِمُخَصَّرَتِكَ؟"

ثُمَّ قَالَتْ: "وَلَقَدْ جَرَّتْ عَلَيَّ
الدَّوَاهِي مُخَاطَبَتِكَ، إِنِّي لَأَسْتَصْغِرُ
قَدْرَكَ وَأَسْتَعْظِمُ تَفْرِيعَكَ وَأَسْتَكْثِرُ
تَوْبِيخَكَ، لَكِنَّ الْعُيُونَ عَبْرَى
وَالصُّدُورُ حَرَى. أَلَا فَالْعَجَبُ كُلُّ
الْعَجَبِ لِقَتْلِ حِزْبِ اللَّهِ النُّجَبَاءِ
بِحِزْبِ الشَّيْطَانِ الطُّلَقَاءِ!

وَلَقَدْ اتَّخَذْنَا مَعْنَمًا لَنَجِدُنَا
وَشِيكًا مُعْرَمًا حِينَ لَا يَجْدُ إِلَّا مَا
قَدَّمَتْ يَدَاكَ، ﴿وَمَا رَبُّكَ بِظَلَّامٍ
لِّلْعَبِيدِ﴾ فِإِلَى اللَّهِ الْمِشْتَكَى وَعَلَيْهِ
الْمَعْوَلُ فِي الشَّدَّةِ وَالرَّحَاءِ.

فَكَيْدُ كَيْدِكَ وَاسْعَ سَعْيِكَ
وَنَاصِبُ جَهْدِكَ! فَوَاللَّهِ لَا تَمُحُونَ
ذِكْرَنَا وَلَا تُبَيِّتُ وَحِينًا وَلَا تُدْرِكُ
أَمَدَنَا وَلَا تَرْتَخِصُ عَنَّا عَارَهَا.

you shall never be able to obliterate our mention, nor will you ever be able to kill the revelation (that was revealed to us), nor will you ever exalt to our position, nor will your shame ever be washed away. Your view shall be proven futile, your days limited in number, and your wealth wasted on the Day when the caller calls out, “The curse of Allah be upon the oppressors.(11:18)” All praise is due to Allah, Lord of the Worlds, Who sealed the life of our early ones with happiness and forgiveness, and that of our last ones with martyrdom and mercy. We plead to Allah to complete His rewards for them, grant them an increase, and recompense us pleasingly; He is the most Merciful, the most Compassionate. Allah suffices us, and He is the best Guardian.

May Allah bless
Muhammad and his Pure,
Immaculate Household.

وَهَلْ رَأَيْكَ إِلَّا فَنَدٌ وَأَيَّامُكَ إِلَّا
عَدَدٌ وَجَمْعُكَ إِلَّا بَدَدٌ. يَا يَزِيدُ أَمَا
سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ
الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾.
فَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي
خَتَمَ لِأَوْلَادِنَا بِالسَّعَادَةِ وَالْمَعْفِرَةِ
وَلَاخِرِنَا بِالشَّهَادَةِ وَالرَّحْمَةِ، وَنَسْأَلُ
اللَّهَ أَنْ يُكْمِلَ لَهُمُ الثَّوَابَ وَيُوجِبَ
لَهُمُ الْمَزِيدَ وَيُحْسِنَ عَلَيْنَا الْخِلَافَةَ؛ إِنَّهُ
رَحِيمٌ وَدُودٌ، وَحَسْبُنَا اللَّهُ وَنِعْمَ
الْوَكِيلُ .
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ
الطَّيِّبِينَ الطَّاهِرِينَ .

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